The Lively Effigies of Mr.
THOMAS DOOLITELL
Minister of the Gospell

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A

TREATISE

Concerning the

LORDS SUPPER:

WITH

Three DIALOGUES for the more full Information of the Weak, in the *NATURE* and *USE* of this

SACRAMENT.

By *THO. DOOLITELL.*

The Sixth Edition.

1 Cor. 11. 24.

This do in remembrance of me.

LONDON,

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THE EPISTLE TO THE READER.

Chriſtian Reader,

O get aſſurance of the Love of God, and Eternal Life, ſhould be thy great work and buſineſs in this World, elſe how canſt thou dye with comfort, while thou art doubting, whether thy Departing Soul ſhall be damned or ſaved? live with God or Devils eternally? If, when thou muſt bid farewell to all things in this world for ever, and enter into an unchangeable, everlaſting ſtate of joy or torments in another world, thou knoweſt not which muſt be thy portion: what then can all thy friends do for thee? what comfort can thy Riches, Honours, bring into thy heart at ſuch a time as this, when thou haſt not ſecured thy eternal happineſs?

For this end God hath given to fallen man his Word, whereby he might underſtand his miſery, *and how he came into it; the* Remedy, *and how he might get out of it; by making known the conditions and terms, upon which he is freely willing to receive Sinners into his love and favour, and confer upon them Goſpel Priviledges here, and Eternal glorious life hereafter, and hath ſet to his ſeal, for a firm conveyance of theſe great Eternal bleſſings, upon ſuch reaſonable, free, and holy terms, as are propounded in the Goſpel.*

But after ſuch love and grace of God to man appeared, for his happineſs *and* comfort, *how great an enemy is man to his real happineſs, and well-grounded comfort: one to his happineſs, when he will not come up to the terms of this ſalvation; another to his comfort, when he hath conſented to, and accepted of the Conditions thereof, neglects the ratifying ſeal of the Covenant of Grace: a third to both, while he encreaſeth his ſin, and falſe deluding comforts, by a prepoſterous coming for the ſeal, before he hath performed the Conditions of this Covenant.*

And indeed the long abſence of ſome Believers *from, and the careleſs haſting of* all ungodly *to, the Supper of the Lord, is much to be lamented. The former being ſtraightly*

charged

charged by the Lord, to do this in remembrance of him, *yet will not; the latter threatned with damnation if they do, yet will. The former whom God hath habitually prepared for it, and it for them, and yet will not come, are in danger of being cut off, because they do not*, Numb. 9. 13. *the latter being neither prepared for it, nor it for them, (while such) are in danger of being cut down by death because they do*, 1 Cor. 11. 30. *The one neglect this means of their spiritual growth, and slight the love, and forget the words of their dying Lord, as though they could thrive in grace, while they do neglect their spiritual food; the other neglecting the means of their spiritual birth, forget the words of the Apostle*, Let a man examine himself, and so let him eat of that bread, and drink of that cup: *as though food converted into poison, could make a dead man live. The one dare not omit to pray, and lead a holy life, and yet will not come to wash their hearts; the other will not pray, nor lead a holy life, and yet will come to embrue their hands in the blood of Christ. Such is the unthankfulness of some, that should, but do not; and the wickedness of some that do, but should not come unto this Gospel feast*

Now to prevent these two great evils, for the time to come (as it might prove at least,

I hope, to ſome, that might peruſe this little Treatiſe) in which ſomething is ſaid to provoke the one to their duty, and deter the other from their ſin and danger.

And becauſe the beſt are too ſlight in their preparation for, and the weak unskilful in, and all in ſome meaſure come ſhort of living ſuitably to the Sacrament; ſomething is contained herein, to excite thy ſlothful heart to greater ſeriouſneſs and diligence in preparation before thou comeſt, and how it ſhould be done: ſomething for direction, how thou ſhouldſt behave thy ſelf when thou art there, and the manner how particular graces are to be acted, for the better improving of this Ordinance, and ſomething to direct thee what thou art to do when thou comeſt from thence; how thou mighteſt know, whether thou art the better, or the worſe, and what thou art to do, which of either be thy caſe. To which are annexed, Three Dialogues concerning the Lords Supper, for the help of thoſe that are the weaker ſort of Chriſtians that do deſire to partake thereof. The firſt, between a Miniſter and a private Chriſtian, that deſires to partake of the Lords Supper. The ſecond, between a weaker Believer, that dares not come to, and a ſtrong Believer, that dares not abſent himſelf from the Lords Supper. The third, between

one

one Believer that hath Aſſurance, and another that hath Hopes, and another that is under Doubtings of the Love of God, and of good by the Sacrament, as they come away from the Lords Table: In all which, if thou findeſt any thing profitable to thy Soul and tending to promote the work of grace wrought in thy heart, and thy fitneſs for, and to help thee in this duty, give God the Glory; but where thou findeſt any thing that favoureth of the weakneſs of the Author, do not cenſure, but pray for him, who is willing, according to his one Talent he hath received from the Lord, to further thee in thy way to Heaven and Eternal life.

THO. DOOLITELL.

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OF THE LORDS SUPPER.

1 Cor. 11. 23, 24, 25, &c.

The Lord Jeſus, the ſame night in which he was betrayed, took bread;
And when he had given thanks, he brake it; and ſaid, Take, eat, this is my body which is broken for you; this do in remembrance of me
After the ſame manner alſo he took the Cup when he had ſupped, ſaying. This Cup is the New Teſtament in my blood; this do ye, as oft as ye drink it, in remembrance of me, &c.

CAP. I.

Containing the explication of the Text, and the general concluſions handled in this Treatiſe.

THe riches of the goodneſs and love of God, were exceeding abundant towards man in his firſt Creation; when God brought him out of the ſtate of Nothing, and advanced him to the excellency

of the humane Nature, capable not only of ruling his fellow Creatures in this World, but of knowing and converſing with his Lord-Creator; who was gratiouſly pleaſed to condeſcend to enter into Covenant with his *then* innocent creature, that upon condition of his perfect obeying the will of his Maker (which he had then power to perform) he ſhould continue in that ſtate of happineſs. But great were the riches of his mercy to man fallen from ſo great happineſs to ſo great miſery, in making a covenant of Grace, eſtabliſhing it in the blood of his Son, adding his Oath, annexing his Seals for the confirmation of our Faith, that we ſhould upon condition of believing, be partakers of the great and glorious priviledges purchaſed by Chriſt, promiſed in the Scripture, ſealed in this Sacrament; concerning which the Apoſtle ſpends the latter part of this Chapter, 1. In reproving the *Corinthians* for their abuſe and prophanation thereof: in that ſome that were contentious, and ſome that were vitious, even when they were drunken, did approach thereto; who degrading themſelves below the rank of men, could not well then act their reaſon, when they ſhould have acted Faith, and Love, and other

other graces. It is an hainous ſin, that thoſe that are reeling in the ſtreet, ſhould be ſeen kneeling at the Sacrament. 2. In reducing them to the Primitive Inſtitution in which there is obſervation.

1. The *Author* of this Ordinance, the Lord Jeſus Chriſt, he alone hath power and authority for the appointing of Ordinance; in his Church, and for the inſtituting of ſignificant ſacramental ſigns: He is the King and Prophet of his Church, and hath not left it to his Officers at their will and pleaſure to introduce any thing that is a part of holy Worſhip; for Chriſt was neither ſhort in wiſdome, that he could not, nor in goodneſs that we would not appoint whatſoever was ſufficient for the edifying of his Church, and the comfort of his people: *Moſes* was admoniſhed of God when he was about to make the Tabernacle, that he ſhould make all things according to the pattern ſhewed to him in the Mount, *Heb.* 8. 5. *Exod.* 25. 40. And *Paul* delivered nothing but what he had received of the Lord.

2. The *time* when this Ordinance was appointed by our Lord Jeſus, that *ſame* night in which he was betrayed, when he was ſo near unto his death, and knew all

that was to be done to him, and ſuffered by him, whereby you might perceive the greatneſs of the Love of your dying Lord, that when he was ſo full of ſorrow, he made proviſion for your comfort; and the excellency of this Sacrament, that had its original from Chriſt, when he was ſo near his end; that ſhould be for the maintaining of his peoples ſpiritual Life, which was ordained by him, *now* drawing near to death. Great and weighty things take up the thoughts of wiſe and ſerious dying men; that ſure is great and weighty which our dying Lord ordained at ſuch a time as this.

3. The external *Elements and ſigns*, bread, and wine: In Sacraments there is ſomething ſeen, and ſomething underſtood; ſomething perceived by ſenſe, and ſomething apprehended by faith. Sacraments are glaſſes for our Underſtanding, and monuments for our Memories; that by mean and viſible ſigns, we might perceive and call to mind ſublime and inviſible things. Here is bread, even bread of life to fill the hungry ſoul, and wine to ſatisfie the thirſty, and to chear the drooping ſoul.

4. The Sacramental actions, 1. Of Chriſt, He took the bread and bleſſed it, and brake

it;

it: He took the cup and bleſſed it, and did diſtribute both. 2 Of the receivers who are to take and eat, to take and drink: Chriſt is the Giver, Chriſt is the gift; and what Chriſt in love doth give. Believers with joy and thankfullneſs ſhall receive.

5. The *Explication* of this Miſterie, *This is my body, This cup is the new Teſtament in my blood*: The bread was not turned into Chriſts real body, nor the wine into his blood: for did the Diſciples eat Chriſts real body, when he was with them at the Table? or did they drink his real blood which then was in his veins, and in his body, and not in the cup? or did they not then ſee that Chriſts reall body and blood, was really diſtinct from the bread and wine? and did they not ſee it was real bread, and taſte it was real bread, and handle it as real bread? or is *now* Chriſts glorious body ſubject to corruption, as is the bread that is in the Sacrament, and when it is received? or can a finite body be in Heaven and upon Earth, in ſo many places at once, as the Sacrament might be adminiſtred in at the ſame time? or do Drunkards and Swearers, Hypocrites and Unbelievers, really eat and drink Chriſts real body and blood? the meaning is, this

is a ſign of my body, and a ſign of my blood, the communion of both. As Circumciſion is ſaid to be the Covenant, ſo the bread is Chriſts body, *Gen.* 17. 10. *This is my Covenant that you ſhall keep between me and you, and thy ſeed after thee: Every man-child among you ſhall be circumciſed*; But yet Circumciſion was not the Covenant, but a ſign and ſeal thereof, *Rom.* 4. 11. *And he* (that is, *Abraham*) *received the ſign of Circumciſion a ſeal of the Righteouſneſs of the Faith, which he had being yet uncircumciſed*: So the cup in the Sacrament is ſaid to be the New Teſtament or Covenant, but it is not the very Covenant, but the ſign and ſeal thereof.

6. *The application of this unto its proper ſubject*; Chriſt declaring who they be that *this*, and the things ſignified do belong unto. *Which is broken for you*; it is according to the mind of Chriſt, that Believers in the Lords Supper ſhould make particular application of himſelf, and of the fruits of his death and ſufferings to themſelves: A Believer may take the Bread, and ſay, The Lord Jeſus dyed for me, and the Wine, and ſay, Chriſt Jeſus ſhed his blood for me.

7. A plain *Injunction* given to Believers to celebrate this Ordinance. *Do this.*

8. The

8. The *frequency* of attending upon God at his Table: *As oft as ye do this.*

9. The *End* for which we ſhould approach unto the Table of the Lord: *Do this in remembrance of me*: When ever we celebrate the Lords Supper, we commemorate the Lords death.

10. The *Time, how long* this Ordinance muſt be uſed in the Church; *till the Lord ſhall come*: The Lord will come, and till then this Sacrament muſt continue; but when he comes and takes us to himſelf into his glorious Kingdom, we ſhall need this and other Ordinances no more: When the end is attained, the means ſhall ceaſe; but as the Sacraments of the old Teſtament did continue till Chriſts firſt coming in the fleſh, ſo the Sacraments of the New Teſtament ſhall continue till Chriſts ſecond coming in glory.

11. A ſerious *Admonition* of the Apoſtle, that thoſe that come to this Ordinance be carefull how they eat of *this* bread, and drink of *this* cup, *ver.* 27. *Wherefore whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.* Unworthy Receiving is a great aggravation of their ſin and guilt, who ſhall preſume in their hearts ſo to do.

12. A ſuitable *Direction* to a right uſe of this Ordinance, to prevent that great wickedneſs and crying ſin of being guilty of Chriſts body and blood, *ver.* 28. *But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.*

13. The dreadfulneſs of the *puniſhment* that they be in danger of, that come unworthily; and this is either temporal, *ver.* 30. *For this cauſe many are weak and ſickly among you, and many ſleep,* that is, are dead; or eternal, without repentance, *ver.* 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf*: which word is uſed to ſignifie as well eternal damnation, as temporal judgments; and *if any man be damned for unworthy receiving, it will be great damnation.*

14. One *cauſe* or *reaſon* ſpecified why ſome do eat and drink unworthily, *verſ.* 29. *Not diſcerning the Lords body*, not diſtinguiſhing betwixt this and common bread. Thus you have the parts contained in the verſes of this Chapter, that concern the inſtitution of the Lords Supper, and of the Apoſtles doctrine, in order to a right receiving of the ſame.

In this little Treatiſe, I ſhall not endeavour

vour to take in the whole doctrine of the Sacrament, becauſe many learned and holy men (whoſe ſhooes I am not worthy to untie) have written concerning the *nature*, *uſe*, and *ends* thereof, the *qualifications* of the perſons that have an immediate right thereto: the *graces* that are to be exerciſed therein, which are to be drawn forth into act by ſeeing the *Sacramental repreſentations*, by conſidering the *Sacramental actions*, of the Miniſter that ſtands in Chriſts ſtead, in taking, breaking and diſtributing; of the Receivers, in taking, eating, drinking; all which are ſigns of ſomething ſpiritual, not diſcerned by unworthy Receivers: by believing and applying of *Sacramental promiſes* [*this is my body which is broken for you.*] But what I ſhall ſpeak, ſhall be compriſed in ſome following concluſions, for the preventing of theſe following evils.

1. Some that are truly gracious, do live long in the neglect of this heart-warming affection-inflaming, grace-ſtrengthning Ordinance: Some that have no right to it will not be excluded from it, but count that Miniſter their greateſt enemy that would willingly prevent their being guilty of the blood of the Lord: others whom

God calls, and hath prepared it for, will not be prevailed with to come unto it.

2. Some that thongh they do approach unto it, yet it is but very ſeldome.

3. Some that do come, and that often, are too careleſs and remiſs, that they do not endeavour to prepare themſelves, as a work of that weight and conſequence doth require; and herein ſome of Gods own people are blame-worthy.

4. Some while they be actually engaged in this duty, do not rightly conſider the blood of Chriſt therein, nor act their graces therein.

5. Some that are partakers of the Lords Supper, do not enquire after participation, what benefit they have received thereby. In oppoſition to which evils. I ſhall lay down theſe Concluſions, bottomed upon ſome particular paſſages in this chapter.

1. Concluſion.

That it is *a neceſſary duty incumbent upon all Adult-Believers, to partake of the Lords Supper*, verſe 24. *Do this in remembrance of me.*

2. Concluſion

That it is *the duty of Chriſts Diſciples often to partake of the Lords Supper*, ver. 25. *This do ye as often as ye drink it, in remem-*

membrance of me, ver. 26. *For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come.*

3. Concluſion.

That *whenſoever ye are to partake of the Lords Supper, you are to be painfull and ſerious in making preparation for it*, ver. 28. *But let a man examine himſelf, and ſo let him eat of that bread and drink of that cup.*

4. Concluſion.

That *a Believer ſhould eye the blood of Chriſt in the Lords Supper, in the ſeveral properties, vertue and efficacy of it, till ſuitable graces thereby are drawn forth into act and lively exerciſe*, ver. 24. *This is my body which is broken for you, this do in remembrance of me.* ver. 25. *This cup is the New Teſtament of my blood; this do ye as oft as ye drink it, in remembrance of me.*

5. Concluſion.

That *ſuch as are partakers of the Lords Supper ſhould enquire after participation, what benefit they have received thereby*, whether they be the better or the worſe by receiving, *ver.* 17. *Now in this that I declare unto you, I praiſe you not, that ye come together not for the better but the worſe.* I begin with the firſt.

CAP.

CAP. II.

Containing the first Conclusion and Explication thereof.

1. *IT is a necessary duty incumbent upon adult Believers, to partake of the Lords Supper.* 1. *Necessary*, as it is opposed to *Arbitrary*: It is not left to the pleasure of the people of God, that if they will, they may, if they will not, they may refuse; but as it is their priviledge that they *may*, so it is their duty that they *must* receive it: We may, and we must pray, we may, and we must hear; so we may, and we must receive, yet it is my observation, that the same Christians that are much troubled if they omit praying, and hearing, and reading the Word of God, and their conscience doth accuse them for the neglect of these, yet have for a long season absented themselves from the Table of the Lord, and seldome put the neglect thereof amongst their confessions of sin, as if it were not a sin of Omission, and made them not guilty before the Lord.

2. I say it is a necessary duty; not necessary to the *Being* and *Essence* of a Christian,

ſtian, for that is ſuppoſed; for converſion muſt go before participation of this holy Ordinance which is not appointed of God to beget, but to encreaſe grace: and grace muſt be in truth, before it can receive its growth by any Ordinance. *Dead men* muſt not ſit down at the Table of the *Living God*: here men come to Chriſt, and Faith is the *foot* of the ſoul, here men muſt receive Chriſt, and Faith is the *hand* of the ſoul; here men muſt feed upon Chriſt, and Faith is the *mouth* of the ſoul; It would be more ſeemly to ſet a dead man at our Table, than that a man dead in ſin, ſhould ſit down at the Table of the Lord; it is Childrens bread, and muſt not be given unto Dogs: but there is a degree of neceſſity of this Ordinance for the more *comfortable being* of a Chriſtian: you muſt then bring ſome grace with you, and come hither for more; you muſt bring ſome Faith, and Love, and Hope, and come hither to have more degrees of all theſe: growth ſuppoſeth life.

3. I ſay, it is neceſſary, but not *abſolutely to ſalvation*, becauſe, where there is Faith in Chriſt, love to God, and real implacable hatred unto ſin, there is at leaſt an *objective* certainty of ſalvation, and may be a

ſubjective

CAP. II.

Containing the first Concluſion and Explication thereof.

1. *IT is a neceſſary duty incumbent upon adult Believers, to partake of the Lords Supper.* 1. *Neceſſary*, as it is oppoſed to *Arbitrary*: It is not left to the pleaſure of the people of God, that if they will, they may, if they will not, they may refuſe; but as it is their priviledge that they *may*, ſo it is their duty that they *muſt* receive it: We may, and we muſt pray, we may, and we muſt hear; ſo we may, and we muſt receive, yet it is my obſervation, that the ſame Chriſtians that are much troubled if they omit praying, and hearing, and reading the Word of God, and their conſcience doth accuſe them for the neglect of theſe, yet have for a long ſeaſon abſented themſelves from the Table of the Lord, and ſeldome put the neglect thereof amongſt their confeſſions of ſin, as if it were not a ſin of Omiſſion, and made them not guilty before the Lord.

2. I ſay, it is a neceſſary duty; not neceſſary to the *Being* and *Eſſence* of a Chriſtian,

ſtian, for that is ſuppoſed; for converſion muſt go before participation of this holy Ordinance which is not appointed of God to beget, but to encreaſe grace: and grace muſt be in truth, before it can receive its growth by any Ordinance. *Dead men* muſt not ſit down at the Table of the *Living God*: here men come to Chriſt, and Faith is the *foot* of the ſoul, here men muſt receive Chriſt, and Faith is the *hand* of the ſoul; here men muſt feed upon Chriſt, and Faith is the *mouth* of the ſoul; It would be more ſeemly to ſet a dead man at our Table, than that a man dead in ſin, ſhould ſit down at the Table of the Lord; it is Childrens bread, and muſt not be given unto Dogs: but there is a degree of neceſſity of this Ordinance for the more *comfortable being* of a Chriſtian: you muſt then bring ſome grace with you, and come hither for more; you muſt bring ſome Faith, and Love, and Hope, and come hither to have more degrees of all theſe: growth ſuppoſeth life.

3. I ſay, it is neceſſary, but not *abſolutely to ſalvation*, becauſe, where there is Faith in Chriſt, love to God, and real implacable hatred unto ſin, there is at leaſt an *objective* certainty of ſalvation, and may be a

ſubjective

ſubjective certainty without it, though not ſo uſual, nor ſo full and conſtant, if it be *willingly* neglected, where opportunity of receiving it, is afforded; for the wilful neglect of this duty doth adminiſter juſt ground of jealouſie, whether our obedience be true, becauſe not univerſal unto all Gods commands, and therefore not univerſall, becauſe it extends not unto this: *Do this in remembrance of me.* A Believer without this Sacrament may be ſure of Heaven, eſpecially where opportunity of participation is denyed; but a Believer that may receive it, and yet lives in the neglect of it, will not be ſo fully, well-groundedly, comfortably ſure that he is ſure of Heaven.

4. I ſay, Neceſſary, being ſo by Gods command: what God enjoyns is not arbitrary unto us; nor indifferent whether we will do it or no.

5. I ſay, it is a duty of Believers, that are adult, and have the uſe of reaſon; ſo it is not incumbent upon Infants, and diſtracted perſons, becauſe they are not capable of the condition and antecedent duty unto this, *viz. Self-examination*, A diligent ſtrict examination, 1. Of our ſtate, whether in Chriſt, or no. 2. Of our ſins, both of

of heart and life. 3. Of our want, 4. Of our graces, of repentance for ſin. Faith in Chriſt, love to God, obedience and a firm and holy purpoſe of walking with God, muſt precede the participation of this Ordinance, and therefore ſuch perſons as may have grace in the habit, and in no meaſure capable of ſelf-examination, as may be the caſe of ſome Infants and diſtracted perſons, lye not under an obligation to celebrate this Ordinance. ſo much for the Explication of this Concluſion.

CAP. III.

Shewing that Chriſts Diſciples muſt receive the Lords Supper.

THat it is the neceſſary duty of Believers to partake of the Lords Supper. I prove.

Firſt, There is the ſame parity of reaſon that Believers under the Goſpel ſhould receive the Lords Supper, as the *Iſraelites* under the Law ſhould eat the Lords Paſſover. This was their duty, as is preſcribed, *Exod.* 12. where is the firſt Inſtitution, the manner how, the end for which. And the command for it is again renewed, *Numb.* 9. 1, 2, 3,

1, 2, 3, And if a man were unclean, that he could not keep it the first month, yet he must the second; yea God was much provoked by the neglect of the Passover, *Numb.* 9. 13. *But the man that is clean, and is not in a journey, and forbeareth to keep the Passover, even the same shall be cut off from his people, because he brought not the offering of the Lord in his appointed season; that man shall bear his sin.* Here you see was guilt contracted, and punishment severe to be inflicted, upon the person that should neglect to eat the Lords Passover.

And there is as great reason for Believers to eat the Lords Supper; as appears by the agreement betwixt them in these particulars

First, In the *Authour* and efficient cause, God appointed both.

Secondly, In the *Matter* principally signified in both, and that is Christ, and the same benefits and priviledges held forth and conveyed to Believers in both; as remission of sin, Justification, and spirituall nourishment and growth in grace.

Thirdly, in the *End*, to commemorate the mercy and goodness of God in the deliverance of his people from captivity of sin, and bondage of the Devil.

Fourthly, in the *Instrument* of receiving and

and applying the thing ſignified by both and that is Faith.

Fifthly, In the *Parts* in both, ſomething a ſign, and ſomething ſignified.

Sixthly, In the *Properties* of the Paſchal Lamb, which are in Chriſt our Paſſover.

1. That was to be without blemiſh, ſo was Chriſt, *Iſ.* 53. 9. 1 *Pe.* 1. 19. & 2. 22. *He.* 7. 26.

2. That muſt be a male, ſo Chriſt for ſex and ſtrength, a mighty Saviour, *Jer.* 31. 32.

3. That muſt be of a year old, in a perfect age; Chriſt about thirty four years, in the prime of his age.

4. That muſt be taken out of the flock; Chriſt muſt be taken from among mankind, that was partaker of fleſh and blood, *Dent.* 18. 18. *Heb.* 2. 11.

5. That muſt be ſeparated from the flock; Chriſt was ſeparated from ſinners, *He.* 7. 26.

6. That roſt with fire; Chriſt with the heat of Gods wrath.

7. That muſt be eaten; Chriſt muſt be received by Faith,

That muſt be eaten,

1. By every Familie, Chriſt to be received by every perſon.

2. With unleavened bread; Chriſt and this Sacrament to be received in ſincerity and truth, 1 *Cor.* 5. 7, 8.

3. With

3. With bitter herbs: Christ and this Ordinance, with bitter repentings.

4. Wholly, all of it must be eaten whole; Christ must be received in all his Offices, Prophet, Priest and King; Christ as the Paschal Lamb must be received, with all his appartenances.

5. In haste; Christ must be received presently without delay.

Seventhly, In the *Subject* that must eat thereof, they were *Israelites*, and those that were circumcised. Those that should partake of this Ordinance ought to be *Israelites* indeed, and circumcised in their hearts; if they would have benefit thereby. Thus you see the great agreement betwixt those two Ordinances: And were the *Jews* bound to observe that, and not Believers under the Gospel engaged unto this? Nay, I may argue, that there is greater reason why we should be more forward to this duty, in as much, wherein they differ, this more excellent. As

1. In the manner of their signification, the Passover signified Christ that was to come; the Lords Supper, Christ already come.

2. In the Duration. The Passover was to continue till the coming of Christ in

in the flesh. The Lords Supper till he come again in glory, in the end of the World.

3. In the perspicuity and clearness; In the former Christ's Death was signified more darkly, in the latter more plainly.

Now I beseech you see what the passover was to the Jews, and consider that *that* the Lords Supper is to us, and there will appear the same parity of reason, for our receiving of this, as for the Jews eating of that.

Secondly, It is the plain Injunction of our dying Lord, that we should do this in remembrance of him; why do you pray? One reason you will give, is, because God commands it; and if you pray because God commands it, and if you must then do every thing that God commands you; and so this; is it not strictly commanded? read *Luke* 2. 19. The whole is commanded. *This do in remembrance of me*, Mat. 26. 26, 27. The particular acts are commanded. *Take*, *eat*, *drink*, and will you say, you will not? will that become a Disciple of Christs? you say not, you will not, but you know you do not, and that is as bad.

Thirdly,

Thirdly, Christ did ordain it for this very end, that Believers should have a remembrance of him in the partaking of this Ordinance; we are apt to forget the works of God, *Psal.* 106. 13. too apt to forget the benefits we received from God, *Psal.* 103. 2. But, which is most to be wondred at, we are too prone to forget God our Saviour, to forget him that delivered us from the curse of the Law, by being made a curse for us; from the wrath of God, by bearing it himself; from the sting of death, by dying for us, *Psal.* 106. 21. *They forgat God their Saviour*: Oh what memories have we, that can remember our relations, our worldly affairs, and forget that God had made us, and Christ that did redeem us: Now Christ would live in our thoughts and memory, and to heal and help the slipperiness thereof, hath instituted this Ordinance, which you cannot partake of aright, but you must remember him.

Or will you say, you remember Christ without this? that you have no need to use this Ordinance for that end? why then, tell Christ so, if you dare; what is this but to correct the wisdome of your Lord by

by your own folly? But I tell you; you cannot ſo well remember Chriſt, without this Ordinance, as you may by a careful, frequent attendance upon God in it: for it is not a ſpeculative, Hiſtorical remembrance that he did bleed and dye; for ſo the Devils themſelves remember Chriſts death: not as a Scholar may remember his Notions; but the remembrance that Chriſt would have in your thoughts, is,

1. An *affectionate remembrance*, that the ſight of your eye ſhould affect your heart; that you ſhould ſo remember him, as to love him, and deſire him, and delight in him.

2. A *ſorrowfull remembrance*, that you ſhould remember him ſo, that your hearts ſhould break, and your eye ſhould weep: when you remember your ſin was the *Judas* that betrayed him, your ſins were the ſpears that pierced his bleſſed ſides, and let out the blood from his holy heart; that were the thorns that crowned him, and the nails that faſtned him to the Croſs. When *David* would ſorrow for his ſins, he penneth a Pſalm, which he Intitles a Pſalm to bring to remembrance, *Pſal.* 38. And when you would have your hearts to ſorrow afreſh for your pride, and unbelief,

and

and other ſins, go to the Sacrament, which is a Sacrament to bring to remembrance; there remember the dignity and innocency of the ſufferer, the greatneſs of his ſufferings. 1. From God. 2. From men. 3. From Devils, the cauſes of his ſufferings, your own wicked doings, and this will help you to a ſorrowful remembrance of your ſins.

3. *A joyful and thankful remembrance*; you muſt look upon your ſin, and be troubled that you have done that which put Chriſt to death; and you muſt here look upon Chriſt, and rejoyce that by his death he hath taken away the ſins that you had done againſt God.

4. A *fiducial remembrance*; that you may ſo remember Chriſt, as to truſt in him and rely upon him, and caſt the care of your ſouls upon him.

5. A *ſilencing remembrance*; and may ſo remember Chriſt, as to ſilence all the clamours of an accuſing Devil, and an accuſing Conſcience, and every one that would lay any thing unto your charge; when you remember Chriſts death it will furniſh you with ſuitable ſupplies to all charges laid unto you. The Devil will accuſe you of ſins before and ſince converſion, and you cannot deny them; but you may

may remember Chriſts death and ſay, it is true, I did ſo, but Chriſt hath born mine iniquities in his body upon the Croſs; what now Oh mine enemy? he will tell you of your ſins of omiſſion, of commiſſion, and you cannot deny them; but you may reply, Chriſt hath undergone the puniſhment that was due to me for them; what now Oh mine enemy? The Law of God will accuſe and curſe you for the breaches thereof that you have made, and yon cannot deny them; but here you may remember Chriſt, and ſay, that he hath perfectly obeyed the Law, and ſatisfied for your breaking of the Law, and may be comforted; your own Conſcience will accuſe you, but here you may remember Chriſts death, and Conſcience is anſwered and rightly quieted: Thus the remembrance of Chriſts death will anſwer all charges, *Rom.* 8. 33. 34. And will you yet neglect it.

A *ſin loathing remembrance*; you will not only mourn for ſin, but loath it too; when you do this in remembrance of Chriſt, you will abhor the knife that killed your Father, and the ſin that killed your Lord, when you remember him and it. Now you cannot have ſuch a remem-

membrance of Christ as this, so well without the Lords Supper, as with it; except you will unadvisedly and wickedly charge Christ with a superfluous institution of a needless means, that hath no tendency in it to beget such a remembrance of him in your thoughts; and whom will you delight to remember, if not your Lord? who shall live in your thoughts if not your Saviour and Redeemer? and how will you thus remember him, if you do neglect the means appointed by him for the attaining of this end?

Shall Christ himself bespeak you to do this in remembrance of him, saying, Do this in remembrance of me.

First, That came down from Heaven to Earth for your sake, that left the bosome and the glory of my Father, to be cloathed in the rags of humanity for your sake, and will you not do it?

Secondly, Shall he say, Do this in remembrance of me, that lead a life of suffering, from the Manger in which I lay, to the Cross on which I hung, and will you not do it?

Thirdly, Shall he say, do this in remembrance of me, that underwent a shamefull, painfull cursed death for your sake, and will you not do it?

Fourth-

Fourthly, ſhall he ſay, do this in remembrance of me, that was buried and roſe again, for your ſake, and will you yet neglect it?

Fifthly, Shall he ſay, do this in remembrance of me, that go from Earth to Heaven again, to prepare a place for you in glory, and take poſſeſſion of the Heavenly Manſions for you, and will you yet abſent your ſelf from it?

Sixthly, Shall he ſay, Do this in remembrance of me, that am going to the right hand of God, to intercede for you, to plead your caſe with the Father, and will you yet turn your back upon it?

Seventhly, Shall he ſay, Do this in remembrance of me, who will come again at the laſt day, and openly abſolve you, before Angels, Men and Devils? and will you yet ſlight it?

Eighthly, Shall he ſay, Do this in remembrance of me, with whom you ſhall for ever be, with whom you ſhall for ever live, a holy, happy, bleſſed life; and will you yet be indifferent whether you do it or no? nay be backward to it? Oh! ſeriouſly weigh theſe things, and then ſay, thou you have not done it all this while, yet now you will.

Fourthly, you are bound to use all mens for the encrease of your grace, for the enflaming of your love, the strengthning of your Faith, and the renewing of your repentance, and the subduing of your sin, and you sin if you do not: you cannot neglect it, but you increase your guilt; and would it not be better for you to go in a right manner, and have the pardon of your sin sealed to you, and your guilt removed from you, than by a constant neglect contract more guilt upon your Soul? are you not bound to grow in grace? or have you enough already? do you not want more measures and degrees of Faith, and Love, and Hope? and can you neglect the means of growth, and yet grow? can you neglect your food, and yet be nourished? or do you not sin, if you do not grow? and do you not sin, if you do neglect the means of growth? think of this.

CAP. IV.

Containing twelve Questions to those Believers that neglect the Lords Supper.

LEt me proceed to shew you the aggravations of your long neglect of the

the Lords Supper, I pray you therefore tell me.

Q. 1. *Is not this to live in neglect of a plain commanded duty? you see it proved to be your duty; and is it nothing to you to live in a known sin? Nay, and to plead for it too? as you do for not coming to this Ordinance; it may be it is because you doubt of your sincerity, and might not this increase your doubts, when you are partial in your obedience to Gods commands?*

Q. 2. *Is not this great hypocrisie to complain of the hardness of your heart, and yet will not use the means to have it softned? to complain of the power of your sin, and yet will not bring them to the Cross of Christ to have them mortified and subdued? Is not this great dissimulation, to run to Ministers with complaints in your mouth, and tears in your eyes, because of the prevalency of corruption, and yet will not use the means for the further conquering of them? If it be not so, why then do you complain? if it be so, why then will not you diligently and conscientiously use the means, that it might be better with you? Oh come, bring your hard heart unto the blood of Christ, and see if it will not soften it; bring your strong corruptions to this blood, and see if it will not weaken them?*

Q. 3. *Is not this to ſet light by a ſpecial token of the love of your dying Lord? the nearer Chriſt was unto his death, the more lively were the diſcoveries of his love unto your Soul, and will you take no more notice of it? Methinks Chriſt, when he was to dye, ſpeaketh thus unto his people, You are they whom I have loved, you are they for whom I will do and dye: you are they whom I will alwayes think upon, and in whoſe thoughts I love to live; and becauſe the hour of my death is come, and I muſt go away from you, therefore I will leave you a memorial of my death and love, that as oft as you ſee it, you may remember me; when you behold it, then think of me: and was Chriſt mindfull of your good and comfort in that very night in which he was betrayed, and will you thus neglect and diſeſteem it? If your moſt dear and ſpecial friend upon his death-bed, had bequeathed you ſome token of his love, and ſaid, when you behold this, then think of me when I am dead and gone, would you throw it by, and never view it? Do not the expreſſions of your dying Friends make a deeper and more laſting impreſſion upon your heart and thoughts; and ſhall not the words, and entreaties, and commands of your dying Lord?*

Q. 4.

Q. 4. *Is not this to diſeſteem a firm conveyance and aſſurance of all the Goſpel-bleſſings and beneſits purchaſed by the death of Chriſt? Is not this Ordinance Gods broad Seal to confirm unto your Soul the great and everlaſting bleſſings of the Covenant of grace? Would you be contented with the writings for your Lands and Houſes without a Seal? or would you not deſire a ſealing-day, and be glad when it comes, that you may be the ſurer, and your title made more clear? and are not pardon of your ſins, and your title to the Kingdome of God greater things: and the aſſurance of theſe more, infinitely more deſireable? or do you doubt you have them not, and yet will not come to have your evidences to be cleared. This Sacrament it is* Signum rememorativum, *to bring to your remembrance the Paſſion of our Lord, where he would teſtifie to your conſcience, and aſſure that he dyed for you: It is* Signum demonſtrativum, *a demonſtration of his love, where he would aſſure you that he loves you: It is* Signum prognoſticum, *or* prænuntiativum, *a prognoſtick of your future and eternal happineſs, where he would aſſure you that you ſhall undoubtedly be partaker of it, and will you yet neglect it?*

Q. 5. *Is not this too great a deſign of the littleneſs of your love unto him? did you love him, would you not deſire to be there where he is wont to take his walk? did you love him, would you not deſire to eat and drink at his Table? yea to feaſt upon him? and to be there where you may find him, and where he manifeſts himſelf unto them that love him? did you hunger after him, and thirſt for him, would you not deſire to be there, where you may be filled and ſatisfied?*

Q. 6. *Is not this too great a ſign of your ſlighting communion with him? that you do not ſet ſo high a price and valuation of fellowſhip with him? or do you complain that you have it not, and yet will not come where you may have it?*

Q. 7. *Is not this too great a ſign that you ſet little by the comforts of the Spirit, and the warming joys of the Holy Ghoſt! Is it not here, that God doth ſhed abroad his love into the hearts of true Believers? and ſend them away with their hearts full of joy, and their mouths of praiſes? or do you complain, you have no comfort, and that you are a ſtranger to ſpiritual joy, and yet will not come, where you may not only have a taſte, but drink full draughts of the Well of conſolation?*

Q. 8. *Is not this to grieve the Spirit of*

God

God, and to make him more angry and displeased with you, and to withdraw himself further from your Soul? Can God take it kindly at your hands, when he hath killed the fatted Calf, and made ready his Marriage-supper, and sent his servants forth to call you and invite you, and you turn your back upon it? do you not provoke him to leave your hearts to greater deadness, and let you go sorrowing to your grave, and never let you taste of the sweetness of those comforts till you get to Heaven? or how can you complain, that God departeth from you, when you will not come near unto him? that he withdraweth from your Soul, when you withdraw from your duty?

Q. 9. Is it not too great a sign that when you did receive it, you tasted not of the sweetness of it? and that you missed of the comfort and the benefit of it, that you have since so long neglected it? do you think you have not cause to repent of your former receiving, when it did not leave an earnest longing in your Soul to come again? was it possible for you to meet with God, and taste the sweetness of the fulness of Christ, and not desire and long for the like opportunity again? Had you experimentally found the reaching forth of your love to God, and

desires after him, and have tasted the sweetness of such actings of love and joy, could you have abstained so long?

Q. 10. *Is it not all one to you, if there had been no such Ordinance appointed? what is it to you, if you receive it not? if it be a Sacrament to others, yet it is not to you: if it be a seal to others, yet it is not unto you, that live in the neglect of it. The Lamb was not the Passover, but the Lamb killed, and rosted, and eaten, was the Passover. Nay, let me tell you, it had been better for you if Christ had not ordained it at all; for you could then but have been without the benefit of it, and so you are now, while you do neglect it: but then you would have been without that sin and guilt that now you contract by the forbearing of it.*

Q. 11. *Is it not great unthankfulness in you thus to live in the neglect of it? Can you be thankful unto Christ for adding seals unto His Covenant, while you omit it? Have so many Souls unfeignedly blessed God for this institution, and will you be guilty of so great ingratitude?*

Q. 12. *Do you know what it is that you have lost by neglecting of it? and might it not have been much better with you in your spiritual condition, if you had frequently attended upon God therein? If there be any thing in*

Law

Law and Goſpel to awake you firſt, and comfort you afterwards, this Ordinance would have done it. Here you might have ſeen the deſert of ſin, and the evill of tranſgreſſing the Law of God, to rouſe you out of your ſpiritual ſecurity: here you might have had the cordials of the Goſpel to have comforted and revived your ſwooning Soul under the affrightments and terrors of the Law; if there be any thing in the wrath and love of God to work upon your heart, here you might have ſeen lively diſcoveries of both: of Gods wrath againſt ſin in the death of Chriſt, of Gods love toward the Sinner in the death of Chriſt; Oh! you cannot tell what you have loſt by omitting of it, what grace you have loſt, what comforts and joyes you have loſt, that others have found in the frequent and conſcientious uſe of this ever-to-be-priſed Ordinance.

CAP. V.

Containing ſome doubts of weak Chriſtians that hinder them from receiving the Lords Supper, with a reſolution of thoſe doubts.

Doubt. BUt you ſay, you queſtion your right unto the Lords Supper, becauſe you fear you are yet in a natural

condition, and this is Childrens bread; it is bread of Life, and belongeth only unto them that are living Christians, that have indeed the life of Grace.

Sol. 1. Either this is so indeed, or it it not; and let it be what it will, you do undoubtedly sin; if you be not fit, that is your sin; if you be in your natural condition, that is your sin as well as your misery; and one sin will never excuse you from another; if it be so, why do you not forthwith look out after Christ, and be fitted for it, and then come?

2. But do you not proceed upon a great mistake? for I hope better things of you, and things that accompany Salvation, therefore I beseech you in the fear of God, after due debate and search into your own Soul, answer me these Questions.

First, Do you not see your self utterly lost and undone? do you not see your misery out of Christ?

Secondly, are you not sensible of the sins that brought you into this miserable condition? Is it not the burden your Soul groans under, and would willingly, heartily willingly be eased of it, as ever sick man was of his sickness, or prisoner of his chains? doth it not grieve you, that your

your ſins have been committed? and if they were to do again, by the grace of God you would not do them?

Thirdly, Do you conſcientiouſly practiſe what ever you have been convinced is your duty, and dare not omit it when you know it? do you give your ſelf to prayer and meditation, and other duties? and yet do you ſee the emptineſs and the inſufficiency of them to juſtifie you in the ſight of God, that as you dare not omit them, ſo you dare not reſt in them, nor rely upon them, becauſe you ſee your prayers have need of pardon, and your tears have need of being waſhed in the blood of Chriſt? that you do get out of your ſelf, and ſeek for ſalvation in another. And therefore.

Fourthly, Do you not unfeignedly deſire after Chriſt, and hunger and thirſt for him and his righteouſneſs? are you not willing to accept of him upon any terms, upon his own conditions, for your Lord and Saviour? are you not willing that he ſhould ſanctifie as well as ſave you? and bring you to obedience, as well as unto glory? doth not your judgement value him above all? and your will chooſe him before all? and are not your affections of love, and de-

ſire, and joy, ſet upon him? If you doubt whether you love him, yet tell me whether you would love him? *if you would you do.* If you doubt whether you have received him, yet tell me whether you are willing, unfeignedly willing, to take him upon his own terms, and chuſe him for your treaſure, and your happineſs, and your chiefeſt joy? *If you are willing thus to receive him, you have received him*, and ſo you are habitually prepared for this Ordinance, and ought not to continue in the neglect of it.

Doubt. *You ſay upon ſerious ſearch, you find you are willing upon any terms to accept of Chriſt, you would have him to be your Lord and Saviour, you are willing to be his, to be ruled by him, to be made like to him, to have communion with him, but you fear Chriſt is not willing, you believe he is able to help and ſave you, and to give you grace and glory, but whether he be willing you do not know.*

Sol. 1. *That you ſhould be willing and not Chriſt, is impoſſible*: For as much as your willingneſs to accept of Chriſt, is a fruit of Chriſts willingneſs to give and beſtow himſelf upon you: I pray you tell me, is real and unfeigned willingneſs to be holy, to be like to God, to be in all things guided

guided and directed by the ſpirit, and the word of God, a flower that grows in Natures Garden? is not the will of man the great rebel againſt God, and the great oppoſer of the work of grace? is it not the complaint of Chriſt againſt natural men, that they will not come to him, though thereby they may have life? *Joh* 5. 40. How oft would I have gathered you, and ye would not, *Math.* 23. 37. You muſt therfore know when the will is ſubdued, the greateſt enemy in your Soul againſt Chriſt and Grace is ſubdued; and indeed when the will is wrought upon to chooſe Chriſt, to be willing to receive him, the work of ſaving Converſion is wrought in that Soul.

2. Do you ſay you are willing, and Chriſt is not? *that is your intollerable pride ſo to think and ſpeak.* It is uſual with many dejected Souls that complain of their own unworthineſs, and vileneſs, and ſins, that loath and abhor themſelves for their ſins, the great work of humiliation, that yet have this unſufferable pride remaining in them, that they are willing, but Chriſt is not. Indeed! have you ſuch good thoughts of your ſelf, and ſuch low, and mean, and bad thoughts of Chriſt? is it not pride enough

enough in you, to have better thoughts of your ſelf, than of others of your fellow-Chriſtians; but muſt you have higher thoughts of your ſelf, than of your Saviour? or do you ſay you are worſe than others, and yet in this advance your ſelf above God and Jeſus Chriſt? it may be you never perceived ſo much pride to be at the bottome of ſuch conceptions and expreſſions, that you are willing, but God is not willing, but Chriſt is not willing. Oh proud creature! proud ſinner! proud mourner! is not this to have too high and proud thoughts of your ſelf, to think you are more willing to receive good, than God is to give it? to be good, than God is to make you ſo? Is it poſſible that a Sinner that by nature is a bitter enemy to goodneſs and holineſs, ſhould be more willing to be made good and holy than God that is by nature good and holy, and a lover of it, ſhould be to make men ſo? Oh fall upon your knees, and let thoſe tears that you ſhed in lamenting your ſad condition, that God is not willing to be yours, when you are willing to be his, be better ſpent in weeping for the pride of your heart, in thinking you are willing to receive grace and Chriſt, and he not willing to beſtow himſelf and it upon you.

3. If

3. If this might be, that a Soul may be unfeignedly willing to accept of Christ upon his own terms, and yet perish, then at the last day some might plead and appeal to God: *Lord, I was willing to be holy but thou wast not willing to make me holy. I was willing to receive thee upon thine own terms, but thou wouldst not give thy self unto me, no not upon thine own terms; and I am not damned, because I was not truly willing to be sanctified and renewed, but because Christ would reject me, willing to come to him.* But there shall not be a man that shall dare to open his mouth in this manner unto Christ at the last day.

4. But this will be manifest that Christ is more willing than you, in that *he did dye more willingly for you, than you can for him:* He did dye more willingly to make you holy, than you can for holiness sake, or for his sake when you are made holy; hath he dyed for you to purchase holiness, and grace, and glory for you, and yet will you think that you are willing, and not Christ? Nay, Christ was more willing to dye for you, than you are to live to him, and was he not yet willing? when think you Christ is not willing? think upon the sorrows, the shame, the sufferings he endured

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in his body, in his Soul, how he ſweat as it were great drops of blood; nay bled and dyed for you, and then ſay no more you are willing, but Chriſt is not.

Doubt. *But you will reply, if Chriſt dyed for me, I ſhould not doubt but he is willing to give himſelf, and his grace, and his Kingdom to me; but that is my fear, in that I am not ſatisfied; and therefore I cannot in the Sacrament commemorate his death, becauſe I cannot ſee he dyed for me.*

Sol. 1. If you be one of *Chriſts people*, then he died for you, he dyed to ſave his people from their ſins. *Mat.* 1. 21. And you are one of his people, if you are made willing in the day of his power, *Pſal.* 110. 2. *Thy people ſhall be willing in the day of thy power*: Are you therefore willing to forſake every known ſin? willing to perform every known duty? willing to bear every burden he ſhall lay upon you? willing to be what he would have you be? then you are one of his people, and you may be ſure he died for you in particular.

2. If you are one of *Chriſts Friends*, then he died for you, and you are his friend, if you make conſcience of doing whatſoever he commands you. and are grieved where you do come ſhort, *Joh.* 15. 13, 14.

3. If

3. If you *are dead to sin.* You cannot be mortified to sin, if Christ had not been crucified for you; Sin had never been dead in you, if Christ had not dyed for you, *Gal. 6.* 14.

4. If you *live to Christ,* Christ dyed for you; if it be your care to walk in his waies, to do his will, and make him your end, and his glory your aim in all your actions, or in the general scope of your life, *Gal.* 2.20. 1 *Pet.* 2. 24. 2 *Cor.* 5. 15.

CAP. VI.

The second Conclusion, shewing that Believers must often receive the Lords Supper.

THat *it is the duty of the Disciples of Christ, often to partake of the Lords Supper.*

Baptism is but once to be administred, but the Lords Supper is often to be received: the frequency of it is not determined; often it must be, how often is not expressed; if you had opportunity every Lords day, and you redeemed and improved it, your Soul may thrive and grow the more in grace and holiness: meals which are for

for nouriſhment muſt be often, you often eat, and you often drink for the nouriſhment of nature, and yet it is not told you how often you muſt eat, how often you muſt drink, but the ſenſe and feeling of the want of your food will direct you unto this: So if you have but a ſenſe and feeling of the want of this Ordinance, and the things that are there to be conferred upon Believers, that would guide you to a frequent iteration of this Ordinance, Conſider therefore,

Firſt, Do you not often ſtand in need of being waſhed in the blood of Chriſt? Do you not often defile your ſelf, aud gather filth upon your Soul? and ſhould you not often apply your ſelf to the fountain of the cleanſing blood of Jeſus Chriſt?

Secondly, Do you not often blot your evidences, and diſturb your peace? and have you not need of the frequent uſe of that Ordinance, wherein God might renew your evidence, and ſpeak peace unto your conſcience? do you often contract guilt, and ſhould you not often come to have your pardon ſealed and confirmed to your ſoul in the blood of Chriſt?

Thirdly, do you not often need the means of ſpiritual warmth and quickenings?

ings? are you not often dull, and often dead, and often lukewarm? and do not thoſe that are often ſick, often need their phyſick to purge and make them well? if you are ſometime warmed in an Ordinance, do not your affections abate again, that you have not that livelineſs of affection, nor that reviving joy, which in the actual performance of the duty you did find? and is it needfull to exhort you that have found the benefit of this Ordinance, to go often to it? Let the experience of what you have found in it, and the want you do lie under the ſeldome approaching unto it, quicken your deſires after a frequent attendance upon God in it,

Fourthly, do you not often need ſo great an help for the breaking and ſoftening of your heart; for the renewing of your repentance for ſin, and ſtrengthning and confirming of your reſolutions againſt it? is not your heart too apt to fall in love with ſin, and to renew its league with ſin? do you not often need to be put in remembrance of Gods diſpleaſure againſt it, his hatred that he bears unto it, and the dreadful effects and deſerts thereof? and is not this done more livelily in the Lords Supper? Gods diſpleaſure againſt ſin is more

more discovered in the death of Christ than in turning the Angels out of Heaven, or *Adam* out of Paradise, or in the destruction of the Old World, or in the burning of *Sodom*, or in the damnation of innumerable unbelieving and impenitent persons.

Fifthly, Do you not often need so great an help for the encreasing of your love to God and Christ? do you often complain that you love God no more, and will you not more often use this so great a means for the encreasing of your love?

Sixthly, Do you not often need so great a help for the strengthning of your Faith and hope, that you may be more able to make a particular application of Christ and his benefits to your Soul, and to have a more lively hope of the Kingdom of Heaven?

Seventhly, Do you not often need so great an help to put you in remembrance of your Lord Jesus? are you not too apt to forget him and his love in dying for you? is he so much in your thoughts as he hoth deserve? or is it enough to have some occasional thoughts of Christ? or should you not more solemnly dwell in your

your meditations upon him? and doth not the nature and the end of this Ordinance lead and help you to fix your thoughts more permanently upon him, when you see how he was crucified, and dyed for you?

Eightly, Do you not often need so great an help to make you more thankful, for the matchless Love wherewith he hath loved you, and the unparrallel'd blessings he hath purchased for you, and conferred upon you? Is it not a shame and sin, you are no more in praising God, and rejoyceing in him for such priviledges that were procured by the blood of his only Son, and your dearest Lord? and can you sit at his Table, and not have your Soul raised in highest admirations of his love and mercy to you?

Ninthly, Do you not often need so great an help for the getting and maintaining of more intimate communion with God and fellowship with Jesus Christ? is it not here that God doth abundantly let forth himself into his peoples hearts? is it not here, that Believers feel the goings forth of their hearts in love unto him, and desires after him, and delight and joy in him? do you complain you have so little of God, and will not more often go where

where you may receive more influences from him.

Tenthly, Do you not more often need so great an help for the closer knitting of your heart unto the people of God in greater affection and love unto them? Do you love them as you should? or is there not too great an alienation of your heart and affection from them? Or doth not this Ordinance which shews you the love of Christ to all his people, incite them that attend upon it, to imitate the Lord Jesus in loving of them? that we should love one another as he hath loved us: when we see we are *one bread*, and redeemed by *one Lord*, and fed at *one Table*, and are washed in the *same blood*, and enjoy the *same priviledges*, and are here assured of the *same inheritance* and *glory*; doth it not engage us to be of one heart, and to be kindly affectionate one to another, as Christ was to us all? though it is to be bewailed with tears of blood, that this Ordinance which should have cemented us in love, and soldered our hearts together, through our corruption hath been the occasion, not the cause, of great breaches and divisions in the Church of God.

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Thus, if you ſeriouſly conſider your own frequent wants, and often reflect upon your often need of this Ordinance, you will ſee ſufficient reaſon for your often participation of ſo frequently needful Ordinance.

CAP. VII.

Third Concluſion, proving we are to give great diligence to prepare our ſelves for the receiving of the Lords Supper.

THat *whenſoever you are to partake of the Lords Supper, you are to be painful and ſerious in making preparation for it.*

The preparation muſt be for theſe reaſons, which you may lay to your heart, and find them to be quickning motives to ſtir you up thereto.

Firſt, From the preparation they were wont to make for the Paſſover under the Law, 2 *Chr.* 30. 3. *They could not keep it at that time, becauſe the Prieſts had not ſanctified themſelves ſufficiently*: They did for *a while* defer it, till they had made more preparation for it: and after their diligence to prepare, they prayed for the pardon of their imperfect preparation, 2 *Chr.* 30.

39. 18. 19. *The good Lord pardon every one that prepareth his heart to ſeek God, the Lord God of his Fathers, though he be not cleanſed according to the purification of the Sanctuary*: If any man were unclean, he was to ſtay another month, and then eat it, *Numb.* 9. 10, 11.

That they prepared for the Paſſover, appears by

1. The actions they did before the Paſſover.

2. The diſcourſe they had with their children before the Paſſover.

3. The time they took up before the Paſſover.

Firſt, From the actions before.

Firſt, Before they did eat the paſſover, they were to cleanſe their houſhold-ſtuff, their veſſels and utenſils from all leavened bread, that none might be found in them nor cleave unto them.

The parralel is, before we eat the Lords Supper, we muſt cleanſe our hearts and lives from all known ſin, that we allow our ſelves in no known wickedneſs, that we do not drive a trade of ſin, nor be drudges to the Devil, nor factors for Hell; we may come with many ſins *bewailed, ſtriven againſt, and growing under them,* but

but not with one ſin *allowed* and *approved of*.

Secondly, Then they made a ſtricter ſearch after any bit of leavened bread, by lighting a candle, and looking into every little corner and chink in the houſe the night before the Paſsover.

The parallel of this, is, a cloſer ſearching of our hearts, by lighting the candle of conſcience at the fire of Gods word, and looking into every room and corner of our hearts, leaſt there ſhould be any ſin lurking in our Souls, and remaining undiſcovered: we ſhould enquire after the ſins in our underſtanding, will, affections; what is amiſs in our love, delight, joy, *&c.*

Thirdly, Then having found the reliques and fragments of leavened bread, they caſt it out: that they would only not uſe it, but not have it in their ſight, that they may not ſet their eyes upon it, nor look towards it, or would burn it till it were conſumed.

The parallel of this, is, the caſting away of our ſin, when by diligent ſearch we have found it out, we muſt not find out ſin to indulge it, but to forſake and kill it: not to have our hearts to hanker

after our ſin, when we come to the Lords Table.

Fourthly, They had a form of words for the curſing of that leavened bread which they could not find out, *viz. All the leaven that is in my power, whether ſeen by me, or not ſeen, cleanſed by me, or not cleanſed; let it be nothing, let it be eſteemed as nothing; as the duſt of the earth let it be ſcattered & deſtroyed.*

The parrallel of this, is, the diſowning of every ſin, ſeen or not ſeen, after this manner; *Lord, if there be any ſin in me, which after all the ſearching of my heart I have not found out, let it be accurſed, let it be as nothing as the duſt of the earth; if there be any ſin in me which is not dealt ſeverely with it is not becauſe I love it, but becauſe I could not find it.*

Secondly, From the diſcourſe they had before they came, appears they did prepare for it. This was betwixt the father and his children.

Firſt, The children enquired what *is the meaning of this ſervice?* Then the Parents anſwered, it is the Lords Paſsover, who paſſed over the houſes of the children of *Iſrael* in *Egypt*, when he ſmote the *Egyptians*, and delivered our houſes, *Exod.* 12. 26, 27.

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The parrallel of this, is, That Chriſtians ſhould diſcourſe together, or ſpeak unto themſelves in holy ſoliloquy, *viz.* What is the meaning, O my Soul, of this ſervice, of this love of Chriſt in appointing this holy Ordinance? What doth it bring to thy remembrance, O my Soul? And here you have occaſion of expatiating in the whole method of God, in exalting the freeneſs of his grace in mans redemption. *Oh what meant my deareſt Lord in ſhedding of his blood, and ordaining this for the commemoration of it! Surely it was, Oh my Soul, to deliver thee from miſery, to make thee partaker of his grace and love, and to ſeal it to thee, and make thee to rejoyce in the remembrance of it.*

Secondly, The children ask, *Why do we eat it with bitter herbs?* The Parents anſwered becauſe the *Egygtians* made the life of our fathers bitter in *Egypt*, that they may be ſtirred up to greater thankfulneſs unto God.

The parrellel of this, is, That we ſhould reflect upon our ſins, which made our lives bitter while we lived in them, and that now we ſhould taſte more bitterneſs in our ſins, then we ever found ſweetneſs, pleaſure and delight therein.

Thirdly, Why *do we eat with unleavened bread?* The Parents were to answer, Because the dough of our Fathers had not time to be leavened.

The parallel of this, is, That we must make haſt to Chriſt, and eat his New-Teſtament-Paſsover with the unleavened bread of ſincerity and truth; that we muſt not delay to come out of Spiritual *Egypt*, nor go to Chriſt in hypocriſie, but in truth.

Thirdly, from the time there was betwixt the taking and the killing of the Paſchal Lamb: the Lamb was taken the tenth day, and killed the fourteenth day of the month, *Exod.* 12. 3. *and* 7. And it is received as a Tradition among the Jews, that for the duration of thoſe 4 dayes the Lamb was tied to their bed-poſts, that in the evening when they went to bed, and in the morning when they aroſe, and in the day-time, when they were private in their chambers, the ſight of the Lamb might affect their hearts, and put them in mind of the work they were to do, and bethink themſelves of the greatneſs of Gods mercy towards them, in delivering them from *Egyptian* bondage.

The parallel of this, is, that Believers, before

before the Lords Supper, ſhould take a competent meaſure of time to bethink themſelves of the love of God, in delivering them from ſin and hell, infinitely worſe then *Egiptian* bondage, and prepare themſelves to commemorate the death of Chriſt, and be partakers of the great bleſſings that at the Lords Table true Believers have conferred upon them.

It is not ſufficient to ſpend an hour the night before, or in the morning you are to approach unto it; but ſome dayes before to have it in your thoughts, that you may conſider the greatneſs of the work you are to go about.

This example of the Jews is cognet unto us, for as much as the Lords Supper is not inferiour to the Paſſover.

1. Neither in the *Inſtitution* of it; the Paſſover was by Gods ordination, and ſo is the Lords Supper; but God appointed that by *Moſes*, but this was by Chriſt himſelf, in his own perſon.

2. Nor in the ſignification of it: That, to put them in remembrance of their deliverance from *Egypt*, and typically from hell: This puts us in remembrance of the love of Chriſt, in bringing us from miſery, and freeing us from tor-

ments infinitely worse then *Egyptian* slavery.

3. Nor in the *use and end* of it, this being a seal of the Covenant of grace, to convey to believers an assurance of the blessings of the Covenant of Promise.

4. Nor in the *manner* of its signification; that, a sign of Christ that was to come and suffer; this, that Christ is come and hath already suffered.

This is my first Argument why, and Motive that we should approach to the Lords Supper, after painful and serious preparation; *No preparation, no participation.* It is not then putting on our finer cloaths on a Sacrament day, but the trimming of our hearts, that God expecteth at our hands.

The second argument for preparation for the Sacrament, is taken from the *Author* of it, which is God; the more he that doth invite you to his Table is your Superiour, the more you prepare your selves to go sit down thereat, more than if he be your inferiour, or your equal. God is infinitely your superiour; consider what this God is that prepares this Banquet for you, and prepare for it.

1. He is a great and a *Mighty God*, a God

God of inconceivable Majeſty, and tranſcendent Glory, whoſe perfection is infinitely above the moſt raiſed apprehenſions of Angels and men, and would you go unto the Table of a great King with filthy hands, and in your rags? and would you go to the Table of the great King of Heaven and Earth with a filthy heart, and in your ſins?

2. He is a pure and *an holy God*; indeed every thing here is holy, the *ſigns* are holy ſigns, the *things ſignified* are holy things, the *ends* of the inſtituion are holy ends; and the *Author* of it is the holy God: and ſhall our hearts only be unholy? the very externals and utenſils about it are and ſhould be clean; the Cups are clean, the Cloth is clean, elſe you would be offended, and ſhould not your heart be clean? If not, will not your God be offended?

3. The Author of this Ordinance is a *God of infinite jealouſie*, and he is moſt jealous in the matters of his Worſhip: in the ſecond Command, which ſets forth the manner of Gods Worſhip, he makes himſelf known by this Attribute, that he is a jealous God, and if his jealouſie ſhould be kindled againſt you at his Table, it

will be uncomfortable, it will be terrible to you.

4. The Author of this Ordinance is an *Omniſcient God*, and cannot be deceived; if there be but one among a thouſand that receive unworthily, his eye will be upon him, he knows his name, and ſees where he ſits: God knows the frame of his heart, he knows your end why you are there, and what your diligence was before you came; then come prepared.

The third Argument for diligent preparation is taken from the *matter* of this Sacrament: the more excellent and noble any thing is, the more hainous is the abuſe thereof. If a ſervant break and ſpoil ſome earthen pitchers, his Maſter may more eaſily paſs it by, but if he take his Jewels and his precious Pearls, and caſt them in the kennel, and bury them in the dunghill, he will be more difficultly pacified. If a man ſhall deal injuſtly with another, it will be diſpleaſing unto God; but if he ſhall deal unworthily with his Son, he will be provoked: if you ſhould abuſe your common bread & drink, which God daily gives you for your ordinary repaſt and nouriſhment, you commit

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a Soul-damning ſin; but if you prophane theſe ſpiritual dainties, without repentance, your damnation will be aggravated.

Here you have to do with blood, and *then*, if ever, you ſhould be ſerious; but moſt of all when it is the blood of God. Conſider before you go, that you are to have *to do with the blood of Chriſt*. and let that quicken you to preparation.

The fourth Argument for diligent preparation is from the *ſubject* that is to be partaker of it; as we may be conſidered in a two-fold ſtate or capacity.

What we were.

What we are.

Firſt, *Every man is born unfit for the Lords Table*: We were enemies to God, and therefore except we will come in our enmity to God, we muſt prepare and fit our ſelves by being reconciled unto God: We are *born* ſpiritually dead, and it would not be ſo loathſome a ſight to us to have a dead Corps full of plague-ſores ſet down at our Table, as a man dead in ſin to ſit down at Gods Table is loathſome unto God; *Where there is no life there is no appetite; and where there is no appetite, there is not actual preparation to this duty.*

Secondly, Such as are *truly converted, may yet be indisposed for this duty*; therefore there must be preparation, It is not every one that hath true grace, is presently to be judged *actually* fit for this Ordinance: as a man that is asleep, is a living real man, but yet he is not fit to eat, and drink, and converse with men; so a man may have Faith, and Love, and Hope, and yet not be fit for this duty, if his Faith be asleep, and Love and Hope be asleep: for *a man that is a worthy receiver, might receive unworthily*; my meaning is, that one that is habitually prepared by having the truth of grace, may receive amiss, by being not actually prepared by the drawing forth of his graces into act and exercise; and howmuch time must be spent in fervent prayer, in holy meditation, and other duties, before you can feel the actings of Faith and Love, desire and delight in God, before you can bring your heart to be broken for your sin, *&c.*

Fifth Argument for preparation is taken from the *consequence*, which will be answerable to our preparation, or neglect thereof; which will be either bad or good; for though God doth not bestow the great things

things in the Sacrament *for* our preparation, yet he will not give them *without* our preparation.

First, The consequents of coming unprepared will be very dreadful.

1. *Such do fearfully increase their guilt, in a very high degree*, in making themselves guilty of the body, and blood of Christ, though not as an *actor* in his death, yet vertually as an *abettor* and *consentor*; for an *unworthy receiver is a Christ murderer*; as he that defaceth the Kings picture, doth reflect upon his person. He that dares rush upon the Sacrament with *reigning sin* in his heart, would be a *Judas* unto Christ, if he were personally upon earth? and had *Judas* his opportunity, temptations, and other circumstances: he would wash his *hands* in the blood of Christ that comes, but not to have his heart washed in the Sacrament, 1 *Cor.* 11. 37. And will you *so come*, to have your sin increased, instead of having of it pardoned?

Oh what a crying sin is *blood-guiltiness*, though it be but the blood of a common man: but what will it be to be guilty of the blood of the Son of God? Did not the blood of *Abel* cry against *Cain* for vengeance? Oh what a *voice* and *cry* will there

be then in the blood of Christ! and will you have the blood of Christ cry against you, instead of *pleading* for you? Nay, you will sin more then many of the Jews, that did actually crucifie him, for many of them did it ignorantly, for had they known him, they would not have crucified the Lord of glory, 1 *Cor.* 2. 8. But you know and acknowledge him to be such, and yet will be guilty of his blood; they did it in his state of humiliation, but you do it in his state of exaltation. It would have been better for *Judas* if he had not been born, and it would be better for you if you never received.

2. Such *draw down great judgments upon themselves*; and no wonder if great guilt and great sin be followed with great judgments; for God will proportion mens sufferings to their sinnings. *He that cometh without the weddeng-garment on his Soul, shall go away with a curse upon his head and heart.* Consider

2. Such *deserve eternall torments, and the damnation of hell*, 1 Cor. 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself*: Not to another that partaketh with him. *Eateth dam-*

damnation! Oh what a dreadful morsel is damnation! whence you see the reason why the Devil puts on many drunkards to be so eager after this Sacrament, it is that they may drink their own damnation, there is *death to them in this cup.* The word κρίμα as well as κατάκριμα is rendred damnation in other places, *Job* 3. 17. 2 *Thes.* 2. 12. Yea, this might be the case of a child of God, that he may deserve damnation, though not be (through repentance) *actually condemned.* Damnation is the *desert of this sin,* though not the *portion of the Sinner,* that is brought to repentance for his sin. God may send an hypocrite from his Table unto torment. The same *Red Sea* that was salvation to the *Israellites,* was death and destruction to the *Egyptians. Eateth damnation!* Oh what a dreadful word is this *damnation!* And that when a man comes to be partaker of a Saviour. Take heed what you do when you receive: damnation is not a business to be jested with, nor the Sacrament a work to be trifled at. *Adam* did eat his own death, and so may you your own damnation.

2. Such *provoke God to inflict upon them*

them oftentimes heavy and dreadfull punishments in this life: so that though God will not send a Believer to *hell* for this his sin, yet he might send him to his *grave* for this sin, 1 *Cor.* 11. 30. *For this cause many are sickly among you, and many weak, and many are fallen asleep.* It is thought that God sent a plague among the *Corinthians* for profaning the Lords Supper. It is not usual with people in their sickness to reflect upon their unworthy receiving, as the cause thereof: they say, such a time I did over-heat my self, and caught cold, and so my sickness came; but not, I went to the Lords Table in my sin, or without actual preparation, and so my sickness came: If unworthy receivers had no love unto their Souls, yet for the love they bear unto their bodies, they should be perswaded to forbear till they were prepared: if damnation and hell being out of sight, will not affright them, yet death and the grave, that is a nearer object, methinks should. Oh how careful should we be to prepare for that, which else might *be death to our bodies, and damnation to our Souls?*

3. Such *provoke God to take away this Ordinance from them.* Gods own people by

by abuſing of this priviledge, might forfeit the opportunity of approaching unto it: as a Father, when he ſeeth his children abuſe their food, may call his ſervants to take away, and ſet it up, till they ſhall prize it more and uſe it better.

Secondly, The good conſequents are very great, if you rightly receive it, with due preparation and care; and is not that your end in coming to it, that you may be better for it? He that aimeth not at his ſpiritual advantage in ſubordination to and conjunction with the glory of God, comes he knows not why: and to come *for this*, without preparation, is to ſeperate betwixt the end and the means. Conſider,

1. Such as come in a right manner *ſhall receive more from God when they come*: The time of preparation is your ſowing time, when you ſhould ſow in tears, and time of receiving is your reaping time: and he that prepares negligently ſhall reap ſparingly; he that prepares diligenily ſhall reap abundantly. For,

1. Such ſhall receive *more grace* from God; they ſhall come away with more love

love to God, with more desires after God, with more faith in Christ, and hatred to their sins.

2. Such shall receive more *comfort, and peace, and joy in the Holy Ghost.* If you sorrow and weep before you go, you shall come away with your heart full of joy, and your mouth full of praises. When you have been formal and lukewarm in your preparation, your heart hath been dull and dead in, and after your receiving; but when lively and diligent, God hath spoken peace unto your conscience, and assured you of the pardon of your sins, and sent you from *his* Table to your *own* with a joyfull heart, and with a chearful countenance.

2. Such *shall be more acceptable and welcome unto God*: What you have done aright, he will graciously accept, and wherein you failed he will freely pardon; then the *Father* will bid you welcome, and the *Son* will bid you welcome, and the *Holy Ghost* will bid you welcome, when you have been weeping and mourning in secret for your sin, whereby you have Crucified the Lord of Life; when you have been begging at the Throne of Grace,

Grace, Lord, give me a ſpiritual appetite after this Heavenly food: Lord give me power againſt my pride, and paſſion, and earthy-mindedneſs; after you have been ſearching into every corner of your heart that you may find every *Achan* in your Soul: God will ſay, *Yonder is a Soul that hath taken pains with himſelf in ſecret, and hath cryed unto me for a gracious acceptance of his perſon and performances, and now he ſhall find that he is welcome; for I will ſend forth my ſpirit and comfort him, I will give him my grace and quicken him, I will give him my Son and ſatisfie him.* O it will be ſweet to have God to ſmile upon you at his Table: But to have him frown when you are *there*, will be uncomfortable; and to have him withdraw, will make your duty to be unprofitable. Could you take delight at a mans Table if he frown upon you for every morſel that you eat? And will it not be worſe, when you take the bread, *then* to have God to frown? and when you take the cup, *then* to have God to frown and ſay, Friend, how came you in hither amongſt my Children, when you have not on the wedding-garment? or if you have grace, yet have not endeavoured by

painful preparation, to have it drawn forth into act and exercise.

Sixth Argument; God makes great *preparations for us* in this Ordinance, therefore we should make great preparations when we come to partake of it; and shall not we be preparing to receive what God is preparing to give? Doth the great God make preparations to entertain poor Sinners at his Table, and shall we come rashly and carelesly to it, *Math.* 22. 4. *Tell them that are bidden, Behold, I have prepared my dinner, my Oxen, and my Fatlings are killed, and all things are ready.* Oh what delightful words are these! Oh that they were delightful to my Soul! Oh how refreshing are these things prepared! and how sweet is the invitation of God to us to come and be partakers of them! Justice might have prepared torments for us, but behold, mercy hath prepared precious priviledges for us! Oh what great things were to be done, that this Supper might be prepared for us! The Son of God must come down from Heaven to Earth, and become the Son of Man, he must suffer and bleed, and die, and have his garments died in blood, that this Ordinance

dinance might be prepared for Believers. Besides, here are great things prepared to be given to such as do prepare to come rightly to it; here is *pardon* of sin prepared for you; here is *peace* and *comfort* prepared for you; here is further *increase* of grace prepared for you: but where are your preparations to receive them? Here is *merit* ready to justifie you; here is *blood* ready to wash and sanctifie you; here is *righteousness* ready to be imputed to you: but is your Faith ready to receive them? is your *love* ready to be acted towards this God that hath made them ready for you? Is your *heart* ready to give thanks and praises to this God that will bestow these things upon you? Or will you give occasion to your God to complain of you, and say, I am ready to give increase of grace to yonder Believer, but he is not ready to receive it; he hath not enlarged the capacity of his Soul, by getting greater hungrings and thirstings after it: I am ready to give him peace and comfort, when his Soul wants both peace and comfort, but yet he is not ready to partake thereof.

But if you come in your sins, great and terrible things are prepared for you; a heavy charge is drawn up against you, that you

you do abuſe the blood of Chriſt; that you crucifie the Lord afreſh; and *conſcience* is ready to accuſe you, the *Law* and *Goſpel* ready to condemn you, *Satan* ready to ſeize upon you, *death* and *judgment* ready to invade you, and *hell* ready to torment you, and this is dreadfull.

Seventh Argument; *God looketh for great entertainment in our hearts, and at our hands*, and therefore we ſhould prepare for him; God welcomes you unto his Table, and you muſt welcome God into your heart, and both require preparation. When you expect ſome Nobleman to come into your houſe, what preparations do you make for him? your houſe is cleanſed, your beſt furniture brought forth, and all your ſervants ready to attend him: when you come unto a Sacrament, the great God is to come into your heart, therefore ſet open the everlaſting gates of your Soul, that the King of glory may enter in; and let every room in your heart be waſhed and cleanſed, and hung with the tapſtry and embroidery of the Spirit; and let all the faculties of your Soul and graces in your heart, be ready to attend him. Let love receive him, let Faith eye him, and your

your Soul have converſe and communion with him.

Eighth Argument, The *many duties that here in order are to be performed, and the many graces that are here to be exerciſed, call for diligent preparation.* If you were to perform any of thoſe duties ſingly which you are here to do joyntly, it is your duty to prepare for each of them. Here ſometimes you are to pray to him; here ſometime you are to be imployed in praiſing of him; here ſometime you are to hear from him, and here ſometime you are to meditate upon him, and upon the great work of mans redemption; and will you not prepare for all theſe duties, which are ſo hard and difficult rightly to be done? Here your heart is to be broken, and to be bound up; here your Soul is to have a mixture of affection of joy and ſorrow; ſorrow, that you ſinned, and by your ſins did bring all this ſorrow and ſufferings upon your Lord: joy, that your Lord would die & ſuffer for your ſins here you are to love him, and to hate your ſins; here you are to receive him, and apply him, and all his priviledges to your ſoul. And do not ſuch great things as theſe require your greateſt preparations?

CAP.

CAP. VIII.

Containing ſeveral Queſtions to excite us to greater diligence in preparation.

BUt becauſe our hearts are too apt to do the greateſt work with ſlightneſs, and were there ſhould be the greater care and diligence; I ſhall further add a few Conſiderations to your mind, wherewith you would do well to urge your heart when ever you are to go unto this Ordinance: In the fear of God, I beſeech you anſwer theſe following demands.

Queſt. 1. *What if you were to die this day what preparations would you have made then?* The ſame you are to make when you are to receive the Lords Supper.

Two things eſpecially concern a man to get before he dies, and look what degree of neceſſity there is of both for a mans death, the ſame proportion of neceſſity there is of both for the Lords Supper.

1. *It doth concern a man before he die to get truth of grace*, that he have real love to God, faith in Chriſt, peace with God, through Chriſt; and without this a man

man cannot die happily; This is as neceſſary for a man that is to come to the Lords Supper, that he love God, that he do indeed believe and hate his ſins, or elſe he cannot receive worthily. Wo to that man that goes down to his grave before he be converted; and wo be to that man that comes to the Sacrament before he be born again.

3. *It concerns a man before he die to get ſome evidences of his grace*, and this is neceſſary to his more comfortable dying: a man may have grace and ſo be delivered from the *hurt* of death; but if he have not ſome evidences of this grace, he will lye under the fears of death. So a man before he goes to the Lords Table ſhould endeavour to get the knowledge, ſight and evidence of his intereſt in Chriſt, and that is neceſſary to his more comfortable receiving; without which, though he may receive worthily, yet not without ſome fears; *I fear Chriſt did not die for me, I fear this blood was not ſhed for me, I fear I do not love God*, and ſo will be deprived of thoſe joys and comforts which would come in by a particular application of Chriſt to himſelf, if he can conclude, *Here is blood, and it was ſhed for me; here is righ*

righteousness, and it is imputed unto me: I think a man that is not fit to dye, is not fit to receive. A man should sit down to the Lords Table with as great care, as he would lye down in his grave, and be as serious for his Soul at this Ordinance, as he would upon his dying bed, *you should go to the Lords Table as carefully as if you were going into another World.*

But do you so? Tell me, if you had been to dye this day you come to receive, would you not have prayed more than you have done? would you not have shed more tears for your sins? would not more of your groans and sighs have pierced the Heavens and reached the ears of God? would you not have searched your heart more narrowly? and passed sentence upon your self more impartially? and been humbled more deeply? Would you not have said, if I be mistaken about the truth of grace, now I am to dye, I am lost for ever? And will you not say, if I be mistaken about the truth of grace, now I am to sit down at the Lords Table, without my serious repentance I am undone for ever? and instead of having the pardon of my sin sealed unto my Soul, by my unworthy going I bind the guilt of all my former sins

ſins upon my Soul, as if the other were not burden great enough, I have added this to all the reſt, in making my ſelf guilty of the blood of Chriſt.

But that you may receive with the ſame ſerioufneſs, as if you were to die, ask your ſelf theſe three queſtions.

1. *What ſin would moſt diſturb the peace of my conſcience, if I were to die to day?* And mourn moſt for that ſin at the Lords table; what is the ſin that would make you moſt afraid to die, and be a trouble to your departing Soul? Would it be your pride or paſſion, or your inordinate loving of the world? Would it be your neglect of ſecret duty or your careleſs performance of it? that thou pray'd no more fervently? Would it be that you forgot the Lord ſo long, and neglected your precious Soul ſo long? That you have done no more for God, that you have lived no more unto him? that ſo much of your precious time is gone, and ſo little of your neceſſary work is done? Let that cauſe trouble to your heart, and fetch tears from your eyes, when you are at the Lords Table.

2. *What mercy is it you would beg from God if now you were to die?* Oh beg that mercy when you are Receiving; if you

were dying would you ask for Riches, or for Honours, or the great things of this world? alas these would not fit you for your death; or would it not be, the truth of grace, the favour of God, assurance of his love, an intereſt in Christ, in his promiſes, in his priviledges, and an evidence of your title to his Kingdome? would you not then wiſh, oh that God would pardon me, and tell me he hath pardoned me; Oh that he would now be mine, and own me for his own, would not theſe be your deſires if you were to dye?

Deſire the ſame when you are to receive the Supper of your Lord; will you go thither with deſires after riches, and temporal enjoyments? or with deſires that others would think well of you, and eſteem you as a Chriſtian, though you care not to be ſo? theſe things will not fit you for receiving no more then for dying; if you were to dye, would you deſire to be thought godly, rather then to be ſo indeed? what if one ſhould think you dye with grace in your heart, and you do not? and what if others ſhould think you receive with grace in your heart, and do not? neither of theſe would do you real good, beg then the ſame things when you

you receive, as you would if you were to dye.

3. *What mercy is there you would especially bless God for, if you were to die?* Give thanks to God for that mercy when you do *receive*: If you were to die would you chiefly bless God for making of you rich and great in the world? or for making of you truly good and holy towards God? would you not upon a dying bed bless God for Christ, for the pardon of your sins, and for the hopes you have of an eternal blessed life? give thanks to God for these, with as great reallity at the Lords Table, as if you were going to the bar of God from a dying bed.

Q. 2. *What if Christ were personally present, and were to administer the Sacrament to you with his own hands, what preparation would you make then?* If Christ your Lord and Master were now upon the earth, and were to sit with you at the Table, what care would you have used to have got your heart into an holy frame? If Christ had been with you in your Closet when you were upon your knees, would you not have prayed more earnestly, and wept more abundantly then you did? If Christ had been with you the night before,

and ſeen you look more into your Shop-Book, then into the book of God, and the Book of your heart; and ſeen you turn over the leaves of your Books of account, and not the Volumn of your life; and been with you when you were more buſie in cleanſing of your houſe, then of your heart, would you not have bluſhed to look him in the face at his Table? Why Chriſt *as God* was really with you, when you were preparing of your heart, and took ſpecial notice of your diligence, or remiſneſs in that work. He is with you in the morning before you go, he obſerves what time you riſe, what time you ſpend, what pains you take to order this duty: And though they be poor mortal ſinful men, that do adminiſter this Ordinance to you in Chriſts Name and ſtead, yet he requires you ſhould be as ſerious as if he himſelf were viſibly preſent, for as he is God he is really preſent; and will you not reverence and dread Chriſt as God, as much as you would, Chriſt as Man. The Maſter of the Feaſt doth ſurely come and view his Gueſts, and if there were one Hypocrite amongſt a thouſand Beleivers, he would know him by his name, and fix his eyes upon him, and ſay, *Friend what*

what make you here amongst my people, when you have not that love to me as they have, nor taken that pains to prepare your self as they have done? Mat. 22. 11, 12, 13. He did say, this is the *Judas* that will betray me; and he will say, this is the man that prophanes my Table: this is the woman that abused my blood; think of this when you are to come unto this duty, and this dignity, to be a Guest at this Table of the Lord.

Q. 3. *What if you should see God strike every unworthy Receiver down dead in the place with the bread in his mouth, or with the cup in his hand, what preparations would you make then?* Or if God should inflict some painfull and tormenting disease upon every one that comes amiss, how carefull would you be then? If God should say to Death, as *Absalom* did to his servants concerning *Amnon.* 2 *Sam.* 13. 28. *Absalom commanded his servants, saying, Mark ye now when* Amnons *heart is merry with Wine, and when I say unto you smite* Amnon, *then kill him, fear not, have not I commanded you?* What if God should say to Death, when such a man is receiving the Sacramental Wine, and I say, unto thee, smite him, then kill him, fear

not; I have commanded thee! If GOD ſhould deal with you as he did with the *Iſraelites*, in *Pſal.* 78. 30, 31. *Whil the meat was in their mouths, the wrath of God came upon them, and ſlew the fattest of them.* It would ſurely be a dreadful ſight to ſee an unworthy Receiver go down to his grave and to Hell with the Sacrament in his mouth; Or what if God ſhould do as is expreſt in another caſe, *Job.* 20. 23. *When he is about to fill his belly, God ſhall caſt the fury of his wrath upon him, and ſhall rain it upon him while he is eating.* How would you come then? or what if you ſhould fall down at the Miniſters feet as *Ananias* and *Saphira* at the Apoſtles feet, if you ſhould dare to come unworthily, what care would you take then?

You do not know but God may do ſo, and to venture upon a tryal here is dangerous, Unworthy receiving hath been the death, as well as the damnation of many that ſo came. Therefore beware.

Q. 4. *What if men could look into your hearts, and obſerve the frame and temper of your Soul, what preparations would you make then?* If it ſhould be known to the Miniſter, and to all the Receivers, what time you ſpend in ſecret, in praying and ſelf-

exami-

examination, would you not ſpend more time then now you do? elſe many would have a leſs eſteem of your piety then now they have. If an holy man (unknown to you) had ſtood at your cloſet-door, and over-heard you pray ſo luke-warmly as you did, would you not have bluſhed that he ſhould have ſeen you at the Sacrament; and all this is known to God and ſhould not the eye and knowledge of God affect you more, than if all the men in the world could know and ſee your hearts? He ſees your *principle and end* more exactly then men could do, if your breaſt were all tranſparent glaſs.

25. *What if this were the laſt opportunity you ſhould ever have to be at Gods Table, what preparation would you make then?* If you were to do that which is of ſo great concernment, which you muſt never do more; if God from Heaven ſhould call to you the night before, and ſay, Now look well to the frame of your heart, that you go with care, and eat in Faith, and come away with profit, for you ſhall never receive more, would you then be ſo ſlight as now you are? Why, how do you know you ſhall? are you not mortal? and have you not ſeen ſome at one time at a Sacra-

ments, that were dead and in their graves, and their Souls in Heaven or in Hell before the next? hath God given you a leaſe of your life? or hath he told you when you have one opportunity, that he will give to you another? come then every time, as you would do, if you were ſure it were your laſt, as you are not ſure but it may be indeed your laſt.

Q. 6. *What if you were to go from the ſacramental board to Gods bar, from his table to his tribunal, what preparations would you make then?* If God ſhould from Heaven tell you, *the ſame day you do receive, the ſame day I will judge you*, the ſame day I will require an account of you, how you came, and why you came, and whether you did eat in faith, and drink in faith, and do all as one that did believe a Judgment, and a life to come; why this may be your caſe, and thus God might deal with you, and how if he ſhould, after you have come unprepared?

Q. 7. *What if you had been then preſent under the Croſs of Chriſt when he was crucified, and ſeen his wounds, and heard his dying groans, and were then to come to commemorate this death of Chriſt, what preparations would you have made then?*

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What if you had ſeen the Lord ſweating drops of blood in a cold ſeaſon, and ſeen the thorns upon his head, the ſpear thruſt into his ſide, that you may have a window to look into his heart, to ſee how he hath loved you, and ſeen the Nails in his hands and feet; and were, after ſuch a ſight as this, to come unto this Table, with what affection would you then come? why all this is really repreſented to you in this Ordinance, and ſhould be certainly believed, as if you had with your eyes beheld it done. What affection do ſome diſcover in beholding the execution of a common Malefactor: and ſhall not we beforehand endeavour to raiſe our affections when we are come to ſee the crucifixion of our deareſt Lord?

Q. 8. *What if one that hath been damned for unworthy receiving, ſhould come unto thee from the place of torment, and tell thee, he hath found it a provoking ſin, and that which makes damnation more intollerable to eat unworthily at the Table of the Lord, what preparation wouldſt thou make then?* It is no breach of charity to conceive, or to conclude that ſome that have been at the Lords Table, are now in Hell, and ſhall be there for ever: for

if drunkards, ſwearers, or hypocrites, ſhall come unto this Ordinance, that ſhall not ſave them, *dying ſuch.* Chriſt himſelf that at the terrible day of his coming ſhall judge theſe men for abuſing of his blood, hath told us before-hand, that many ſuch ſhall be caſt into everlaſting torments, *Luke* 13. 25. *When once the Maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us and he ſhall anſwer and ſay unto you, I know you not whence ye are,* v. 26. *Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets:* As if they ſhould ſay, Lord, we think it ſtrange to find the gates of Heaven ſhut againſt us; we think it ſtrange, that we that have been thy hearers, and have been at thy Table, that thou ſhouldeſt not know whence we are, that thou ſhouldeſt not approve us, nor receive us; but Chriſt again replies, *verſ.* 27. *But he ſhall ſay, I tell you, I know you not whence you are, depart from me ye workers of iniquity*: As if he ſhould ſay, I told you once before, that I did not know you, love you, nor approve you; and though you plead your outward Church-priviledges of hearing and re-

receiving, I tell you once again I know you not; go, get you gone, go get you down into eternal torments, depart, depart: you were professors of Piety, but you were lovers and workers of iniquity. Now, suppose one that thou hast known and seen at this Table with thee, that hath died in his sins, and been damned for them, and hath been in hell a year or two suffering the vengeance and the wrath of God for this, as for his other sins, should he come to thee and tell thee; I have known since I departed out of his life, in which thou now dost live, what is the punishment that is due unto unworthy Receivers, for I have felt it, believe me, *though a damned Soul*, for I have felt it; I suffer much for my unjust dealing with men, but I suffer more for my unjust medling with the blood of Christ; I suffer much for my excessive use of provisions at my own Table, for my gluttony and drunkenness; but I suffer more for abusing of the body and blood of Christ in the Lords Supper, when I was upon the earth. Or suppose he had been an hypocrite that is now in Hell for this so hainous crime, and should come and tell thee, when I was in thy capacity of life, when it was my time to live where

thou now doſt, I was admitted to the Lords Supper, as now thou art, and I gave as good account unto the Miniſter (as to words and expreſſions) as thou haſt done; I told him I was convinced of my loſt eſtate, that I was weary of my ſin, and grieved for it, and was willing to accept of Chriſt upon his Goſpel terms, and this I ſaid with tears in my eyes, that the *Miniſter* thought my condition good, but I deceived him and my ſelf too, by lying to him, for now I find I was not willing to let ſuch a particular luſt go, that parted betwixt me and Chriſt; and the *Congregation* with whom I did receive, did think my condition to be good, becauſe they ſaw me weep when I took the bread, and ſaw the tears run down my cheeks when I took the Wine, but they did not ſee the hypocriſie of my heart, nor the ſin I did indulge, and would not part with at Chriſts command: But now I am under the ſentence of damnation, and have ſuffered more than thou canſt conceive for this my ſin, Oh I am damned, for the abuſing of that blood that ſhould have ſaved me! I am for ever damned for dabling in that blood as an unholy thing, in which I was often intreated to have had my heart been waſhed:

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It is *dreadful, dreadful, dreadful!* thou doſt not know that art yet upon the earth, what a *dreadful* thing it is to lye in Hell, and bear the puniſhment that is inflicted upon unworthy Receivers. After ſuch an admonition as this from a damned Soul, what preparations wouldſt thou make? why the Miniſters of God do tell thee ſo, and why wilt thou not credit our doctrine as much as the words of a damned Soul! Nay, God himſelf doth tell thee plainly in his Word, the greatneſs of this ſin, and the puniſhment thereof, and wilt thou not believe the true, eternal God, before a damned Reprobate? or ſhall not the words of that God that ſhall judge thee, affect thine heart, and make as deep an impreſſion upon thy Soul, as would the words of one that ſhould come to thee from amongſt the damned?

Q. 9 *What if Chriſt ſhould call from* Heaven, *as he did to* Saul *in another caſe,* Saul, Saul, *why perſecuteſt thou me? So what if he ſhould call to thee while thou art eating, or while thou art drinking at his Table,* Sinner, Sinner, *why prophaneſt thou my blood? and ſhould mark thee out, and make thee known, what preparation wouldeſt thou make then?* When Chriſt was upon the

the earth, eating with the Twelve, he ſaid, *Verily I ſay unto, that one of you ſhall betray me.* Oh what an amazing word was this! how did it full their hearts with fear and ſorrow, *yet* not knowing who was the man that ſhould do this! how did they look one upon another! and ſaid one by one, Lord is it I? and another, Lord is it I? and were very inquiſitive to know who was the man that ſhould do this ſo hainous a fact: whom the Lord diſcovereth by a ſign, *He that dippeth with me in the diſh, the ſame ſhall betray me*, that is the man, that is the Traytor. So, if while the Congregation is met to commemorate his death, Chriſt ſhould cry from Heaven, ſaying, There is *one* amongſt you that is prophaning of my blood, that is, unworthily eating of my body, that is come hither in his ſins; how wiſtly would they look one upon another, with paleneſs in their faces, and fear in their hearts, not knowing who ſhould be the perſon that is doing this? one ſaying within himſelf, *Lord, I hope it is not I*, and another, *Lord, I hope it is not I?* No, ſaith Chriſt, it is *yonder* man that hath now the bread in his mouth, or *yonder* man, that ſits in yonder ſeat, and is now taking

taking the Cup into his hand, and drinking of it; this is the man, have him out from among you: If this ſhould be the courſe that Chriſt would take, what preparation wouldſt thou make then? how narrowly wouldſt thou ſearch thy heart? how fervently wouldſt thou pray before thou comeſt, that thou mightest not be the perſon that Chriſt ſhould thus cry out againſt from Heaven, nor thus ſhame thee before the publick Congregation? Why though Chriſt doth not thus for the preſent, yet he will diſcover the Sinner and publiſh the ſin, at a more *dreadful day, and before a greater Congregation*; when all the world ſhall be gathered together, and before them all he ſhall lay this unto thy charge, before Angels, Men, and Devils; this is the man that did careleſly come unto my Table, and did prophane my holy inſtitution, therefore take him Devils, and drag him down with you into eternal torments, and caſt him into the Lake of fire, where he ſhall ſuffer the vengeance of eternal burnings, for his bold adventure in coming unprepared, and in his ſins unto my Table; Devils, take him with you, for he ſhall never come into my Kingdome.

Theſe Queſtions I would deſire you with

with greateſt ſerioufneſs to propound unto your ſelf when you are to approach to this ſolemn duty, and find your heart ſo ſlight in, and backward to proportionable preparation to the weightineſs of the work.

CAP. IX.

Containing ſome Directions to get our hearts rightly diſpoſed for the receiving of the Lords Supper.

HAving thus far proceeded in proving it your important duty, to prepare your hearts for this Ordinance, and laying down ſome ſerious Queſtions for quickening you thereunto: I next come to give you ſome directions, what you muſt do, that your receiving may be acceptable unto God, and profitable unto you; and they are theſe four.

Firſt, *ſearch your own hearts, enquiring narrowly into the ſtate of your Soul, how it is betwixt God and you.*

Secondly, *Solemnly conſider ſuch things as have a tendency in them to diſpoſe your heart thereto.*

Thirdly, *Fervently pray to God before you*

you go, that you may receive worthily when you are there.

Fourthly, *seriously discourse with some* (if you have opportunity) *about such things that may conduce to raise your affections, and quicken your graces before you go.*

First, *Strictly search thine own heart,* 1 Cor. 11. 28. *But let a man examine himself, and so let him eat of that bread, and drink of that cup*: The word signifieth a diligent and narrow search into the nature and propertie of the thing, that is the object thereof, as the Goldsmith proves the goodness of his Mettal. Now Christian Reader, for thine help herein, I would advise thee to put such questions as these unto thy self, and after due deliberation with thy self, and prayer unto God, that he would discover the state of thy Soul unto thee, give in a true and serious answer, as one that knows thou must again be called to an account, and be examined by God himself at the last day.

Q. 1. *Have I a principle of spiritual life, or am I yet dead in trespasses and sins?* Oh my Soul! the work thou art intending at a Sacrament, it is lively work; and if thou art dead thou canst not do it, thou art to go feed upon the bread

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In order therefore to the diſcovering of thy ſpiritual life; I will propound theſe following Enquiries, to which give in thy anſwer ſeriouſly, as in the fear of God; and ſolemnly, as in the preſence of that God that doth ſearch thy heart, and know thy ſtate, and let thy conſcience make reply, as thou wouldſt do, if thou waſt now to die.

Firſt, *Haſt thou ever had any ſpiritual ſenſe of things good and evil?* Didſt thou ever *ſee* the excellency and the beauty of Chriſt, and the vileneſs and deformity of ſin? Is Chriſt moſt lovely, and ſin moſt loathſome in thine eyes? didſt thou ever *taſte* ſuch ſweetneſs that there is in Chriſt

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ing and obeyeſt, *&c.* Thou once didſt *feel* Ordinances and duties to be a burden to thee, and groaned under them as a load too heavy for thee to bear, and this was when thou didſt make light of ſin: Chriſts *eaſie* yoak thou thought'ſt to be *intollerable*, but ſins *intollerable* yoak thou judgeſt to be *eaſie*; becauſe ſin was in thine heart, as (an Element) in its proper place: but tell me, doſt thou not *now* groan under the weight of ſin? doſt thou not really think there is no evil of affliction ſo heavy as the evil of tranſgreſſion? doth it not make thee to cry out, O wretched man that I am, who ſhall deliver me from this body of death! that now thou couldeſt, at leaſt, ſometimes deſire that thou mighteſt be looſed from thy body of fleſh, that thou mayeſt be freed from this body of ſin; if ſo, thou art alive.

Secondly, *Haſt thou mortified ſin, or haſt thou not?* Is ſin dead or alive? if thy ſin do live and reign, then thou art dead; if thy ſin be dead, then thou doſt live; the life and reign of ſin, and the life and power of grace cannot conſiſt in the ſame Soul at the ſame time; though ſin be in thine heart, yet thine heart is not fit for, nor in thy ſins though ſin be in thy affections, yet in-

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deed ſin hath loſt thine affections, as there is ſin in thy love, but thou doſt not love thy ſin: there is ſin in thy joy, but thou doſt not rejoice in thy ſin: thou doſt not find thoſe flaming deſires of thine heart after forbidden things, as ſometimes thou didſt; neither hath ſin that *univerſal, acknowledged* authority in thy Soul, as once it had; nor that peaceable poſſeſſion in thy heart, which once thou waſt contented to give and yield unto it; but it is even death to thee to feel theſe luſts ſo much as crawling in thy heart, though they do not rule; if ſo, then ſin is dead, and thou doſt live; if not ſo, then ſin doth live, and thou art dead.

Thirdly, *Canſt then groan and cry unto the Lord, and will nothing ſtill thee but a Chriſt?* then ſurely doſt thou live, though thou canſt not word thy deſires at the throne of grace (as new-born Babes cannot ask, but yet can cry for the breaſt) nor in ſuch language (as others) ask for Chriſt and grace: yet thou canſt cry for Chriſt, and weep for grace, and all the creatures cannot quiet thee till thou haſt hopes that Chriſt is formed in thee: ſurely they have ſpiritual life that in this ſenſe do thus cry after Chriſt.

Fourthly,

Fourthly, *Doſt thou grow in the graces of the Spirit?* It may be thou dareſt not ſay, thou haſt more grace, but this thou findeſt, thou haſt more deſires after grace; *that is more grace.* Art thou indeed thankfull for a little grace, but yet art reaching after more? Thou prizeſt one dram of grace above thouſands of gold and ſilver; yet it is not a little will ſerve thy turn; doſt thou grow more weary of thy ſin? doſt thou grow more earneſt after Chriſt, and God, and Heaven? ſurely growth is a proof of life.

Fifthly, *Doſt thou work for God, and Chriſt, and Heaven, and for thy Soul in a ſpiritual manner?* Spiritual operations do diſcover ſpiritual life. Many live a natural life, that will not work; but thoſe that be ſpiritually alive, be at work; though ſome more, and ſome leſs Doſt thou pray, and *labour* in thy prayers? doſt thou hear, and take pains with thy heart in hearing? doſt thou do thy work according to thoſe ſpiritual *Rules* which God hath given thee in his word, or wherein thou faileſt thou art grieved for it? doſt thou work from a ſpiritual *principle* of love to God, and holy fear of him? doſt thou pray unto him becauſe thou loveſt him? and doſt thou

thou abſtain from ſin, and watch and pray againſt it, becauſe thou wouldeſt neither offend nor grieve him? haſt thou a ſpiritual *end* in working while thou liveſt? that thou mayeſt glorifie and honour God; though all thy working in this manner deſerve nothing from the Lord; neither doſt thou thus labour in all thy duties, to rely upon them, and to take thee off from reſting upon Chriſt; yet they are evidences that thou art raiſed from the death of ſin, to a life of grace; and having life, thou muſt have food, and God hath prepared it for thee upon his Table, and thou mayeſt go and feed thereon. This is the firſt thing that you ſhould enquire after, as to your ſtate, whether you be ſpiritually alive.

Q. 2. *Do I hunger and thirſt after Chriſt?* this alſo will be an evidence of your ſpiritual life: For dead men do not hunger, they do not thirſt: ſay then to thy ſelf, Lo, oh my Soul! thou art invited to a Feaſt, to a Banquet of Goſpel-dainties, *to a Feaſt of fat things, a Feaſt of Wines on the Lees, of fat things full of marrow, of Wines on the Lees well refined*, Iſa. 25. 6. Lo, oh my Soul! Wiſdome *hath killed her beaſts, ſhe hath mingled her Wines, ſhe hath alſo furniſhed her Table, ſhe hath ſent forth her Maiden*

*Maidens, ſhe cryeth upon the high places of the City; who ſo is ſimple, let him turn in hither: as for him that wanteth underſtanding, ſhe ſaith unto him, Come eat of my bread, and drink of the wine which I have mingled, Prov.*9 2, 3, 4, 5.. Thus the Lord doth call thee, Oh my Soul, to rich and coſtly proviſions, but where is thy hunger? where is thy appetite? If I could find I hunger, I could find an *Invitation* to go, for *I* read my Lord hath ſaid. *Iſa.* 55 1. *Ho every one that thirſteth come ye to the waters, and he that hath no money, come ye, buy and eat, yea come buy wine and milk without money, and without price.* And *Joh.* 7. 37. *In the laſt day, the great day of the Feaſt, Jeſus ſtood and cryed, ſaying, if any man thirſt, let him come unto me and drink.* If I could find I hunger, I can find a *promiſe* that I ſhall be ſatisfied, *Mat.* 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſs, for they ſhall be filled.* Come then, tell me, Oh my Soul! doſt thou feel an emptineſs in thy ſelf, and a want of thoſe things which alone can ſatisfie ſpiritual hungerings? Art thou pinched? Art thou pained with the ſenſe of the want of Chriſt? Art thou impatient till he come unto thee? Doſt thou think the time is long

long till he doth fill thee? Canſt thou take any pains that thou mighteſt enjoy him? Muſt thou have a Chriſt, or nothing will content thee? Then thou art one whom God doth call, be encouraged, ariſe, and go to the Table of thy Lord. This is another thing that thou muſt enquire after, becauſe it is not only thy duty to have life, but to have ſpiritual hungrings after Chriſt, when thou goeſt unto the Table of the Lord.

Queſt. 3. *Do I love God and Chriſt, or do I not?* If I do not love him, what have I to do to go unto this Table? If God be an enemy to me, and I yet an enemy to God, wherefore ſhould I go and bring down wrath upon my ſelf? but if I love him, why ſhould I be ſo diſmayed becauſe I am a Sinner, ſince the Lord is willing freely to beſtow all things that are here provided, upon them that love him? The more ſin I find *I* have, if *I* do love him, *I* ſee the greater need *I* have to go unto him. Put then the queſtion to thy ſelf, as Chriſt did unto *Peter*, *John* 21 15. *So when they had dined, Jeſus ſaid unto* Simon Peter, Simon *Son of* Jonas, *loveſt thou me more then theſe? He ſaith unto him, Yea, Lord, thou knoweſt that I love.* ——— And this

queſtion Chriſt put him to the ſecond, and the third time: So do thou before thou goeſt to this Supper; ask thy Soul, Oh my Soul! *Loveſt thou the Lord Jeſus?* Canſt thou ſay, the Lord knoweth that I love him? Yet ask again the ſecond time, Oh my ſoul! *Loveſt thou the Lord Jeſus?* Canſt thou again with *Peter* anſwer, Yea, Lord, thou knoweſt that I love thee; but that thou mayeſt be ſure, enquire again the third time, Tell me O my Soul, *Loveſt thou indeed the Lord Jeſus?* for there are many that be miſtaken, and think they love him, but they do not: Canſt thou therefore appeal to God and ſay, *Lord, thou that knoweſt all things, thou knoweſt that I love thee.* I do not indeed love thee as thou haſt loved me, yet I love thee: I do not love thee as much as others do, nor as much as I my ſelf deſire to do, and that is my grief and ſorrow: but yet I love thee, and that is my peace and comfort: and I have theſe evidences of my love, that makes me ſay, *Lord, I love thee,* for I hate that which is a grief unto thee, and that becauſe it grieves thee. Lord, *I love thee,* for I am grieved at thy abſence, and am rejoiced at thy preſence: Lord, *I love thee,* for I love any that are like

like thee, that bear thy image and thy ſtamp upon their hearts: O my Lord, *I love thee*, for I love the place and duties where thou wert wont to warm thy peoples hearts; but if thou beeſt not there, I cannot take up contentedly with them except I ſee thee. Lord, I do humbly ſay, *I love thee*, for I dare not deny but that I am grieved when thou art diſhonoured by my ſelf or others; though I grieve for this leſs then I ſhould, becauſe I love thee leſs then I ought. Lord, *I love thee*, for I deſire to have an heart that ſhould be willing to part with all for thee; things ſinful in themſelves at all times, and things lawful when thou calleſt me to it. Once more I humbly ſay, *I love thee*, for I would have an heart to love, and long, and look for thy coming and appearance in thy glory. Come away then, O my Love, (ſaith Chriſt unto thee) and commemorate the death of thy Lord whom thou doſt love. O my Soul, thy Lord doth call thee, ariſe and go unto his Table, where thou ſhalt ſee how he hath loved thee, and where thou mighteſt have thy love to him more increaſed and inflamed. Thus thou ſhouldeſt enquire concerning thy love to Chriſt, when

thou art to go unto this Feast of Love.

Queſt. 4. *Do I believe on Jeſus Chriſt, or do I not? Have I the faith of Gods Elect, or have I not?* If I ſhould not eat in faith, and drink in faith, I ſhould not receive aright, but if I do believe, though my faith be weak, I have a right to him, and to his priviledges which he hath purchaſed by his death, and will ſeal unto me in the Sacrament. Then turn thy ſpeech to God, and ſay, Lord, *If I do prize thy Son above all things in the world, may I then conclude I do believe?* God tells thee that thou maiſt, 1 *Pet.* 2. 7. *Unto you therefore that believe he is precious.* If I *make it my buſineſs to purifie my heart*, do I then believe? God tells thee that thou doſt, *Acts* 15 9. *Purifying their hearts by Faith.* If *I take thy Son for my Lord and Saviour, and receive him upon Goſpel-terms into my heart*, might *I* then conclude that *I* have faith? God tells thee that thou maiſt, *John* 1. 12. *But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* If ſo, then, Lord *I* will, in obedience to thy command, do this in remembrance of thee.

Queſt. 5. Once more enquire of thy ſelf, and ſay, *Have I repented of my ſins that I have*

have committed againſt the Lord, and am I truly humbled for the ſame? For how ſhall *I* behold my Saviour broken for my ſins, if my heart was never broken for my ſins? Though *I* do come ſhort of that degree of brokenneſs of heart for ſin, as ſome of Gods people have attained unto, yet have *I* that repentance which will prove repentance unto life? Though my tears are not ſo many as my ſins, nor my ſorrow as great as my tranſgreſſions, yet have *I* ſo much ſight and ſence of ſin, as makes me loath my ſelf, and abhor my ſin, and willing to forſake them; and ſeparates me from the love of them, and delight in them. Oh my conſcience, canſt thou not bear me witneſs, that it is the breaking of my heart that *I* have broken Gods commands? That my mourning proceeds from love and ſence of Gods kindneſs and his goodneſs to me? That it is my unfeigned deſire to be waſhed from the filth, as well as delivered from the guilt of ſin; to be freed from the power and dominion, as well as from the puniſhment and damnation that is due unto me for my ſin; that though *I* did not know but Hell might be my portion, yet *I* would not ſin againſt the Lord. Canſt thou not bear

me witneſs that I do endeavour (though I come ſhort in my endeavours) to keep my ſelf unſpotted from the world, and that I hate the garments ſpotted with the fleſh; That ſin in the temptation of it, is grievous to me, as well as after the *Commiſſion* of it; that I do groan (though not ſo much as I ſhould) under this body of ſin, longing for the time when I ſhall be delivered from it: crying out in the bitterneſs of my Soul, Lord, when ſhall it be? Lord, when ſhall it be, that I ſhall be perfectly freed from this loathſome body of ſin, which (through thy grace) is ſo offenſive to my Soul? If ſo, then I will ariſe, and approach into this Ordinance, where I may be aſſured of my pardon, and be furthered with further ſtrength and power againſt my ſin. Thus thou ſhouldeſt enquire, whether thou haſt repented of thy ſin, when thou art to go and ſee what hath been done unto thy Lord by reaſon of thy ſins. Thus far for Trial.

Secondly, When thou haſt thus proceeded to find out the truth of thy grace, then next go on to ſolemn meditation, *to conſider of thoſe things which might excite and ſtir up thy graces, the truth of which thou findſt to be already wrought in thy heart.*

that

that ſo thou mighteſt go unto this Ordinance with lively exerciſe of grace, that all thy graces might be ready to act according to thy duty in his work: for it will be thy *ſin* to go unto the Table of the Lord with dull affections, and deadneſs upon thy heart; and it is an *aggravation* of thy ſin, if it be through want of diligent endeavour to get thy Soul affected and inflamed with love before thou goeſt. Now for thy help herein I ſhall inſtance in ſome of thoſe things which will be fit and ſuitable objects for thy thoughts before thou goeſt, and not unſeaſonable to meditate upon while thou art there.

Firſt, Meditate and dwell in thy thoughts upon *the love of God in the great work of mans redemption.* Conſider that thou waſt in a fallen and miſerable eſtate, under the curſe of the Law, liable to the wrath of God, the Torments of Hell, under the power of thy luſts, and the bondage of the Devil, and couldſt not help thy ſelf, nor recover thy ſelf to the happineſs from which thou didſt fall; then get thy heart affected with the love of God, who in the eternal project of his counſel hath contrived a way for thy ſalvation. and here if thy heart be not yet affected,

1. Urge it with the *freeneſs* of this love: Conſider, O my Soul, it was free love that God would ſend his Son to die for fallen *Man*, and not for fallen *Angels*; to take upon him not the nature of Angels, but the ſeed of *Abraham*. But yet conſider, O my Soul, the freeneſs of this love to thee, who hath ordained thee to ſalvation by the death of Chriſt, when thouſands of others are paſſed by, and ſuffered to periſh in their ſins. God might have paſſed thee by, and applied it unto others, whereas he hath paſſed many others by, and applied it unto thee; it may be, thy neareſt relations have no ſhare, nor ſaving benefit by this Redemption, when there was no more in thee to move God to this love, than there was in them: yea, as much in thee to oppoſe and reſiſt the application of this Redemption, as was in the heart of the vileſt of the Children of men. Surely ſome believing thoughts of the freeneſs of Gods love to thee in particular, will warm thy heart before thou approacheſt to the Table of the Lord, and fill thee with deſires to be there, and the more inflame thy heart when thou art there. If yet thy heart be dull, do but ask it this one queſtion, *What wouldſt thou have done, O my Soul,*

ſoul, & where ſhouldſt thou have for ever been if God had not loved thee, freely loved thee?

2. Urge thine heart till it be affected with this love of God which is ſuch *pure love*; no advantage redoundeth unto God by his loving of thee; if thou hadſt been damned, God had not been prejudiced thereby; nay, he could have glorified himſelf in thy damnation: and if thou ſhalt be ſaved, there is no addition made thereby to Gods happineſs, for that was perfect before the world began. Oh the difference betwixt the love of God, and the love of men! Men do love, where their love doth redound to their benefit and advantage: Yea, the love of Saints to God, though it ſhould be purely for himſelf, yet there is real, laſting, greateſt benifits redounding to them thereby; but the love of God is altogether pure in this reſpect, that he is not profited by his love.

3. Urge thine heart till it be affected with this love of God, which is ſuch *manifeſt and undeniable love*, as doth appear in ſending of his Son, 1 *John* 4. 9. *In this was manifeſt the love of God towards us, becauſe that God ſent his only begotten Son into the world that we might live through him.* Herein God doth commend his love to poor Sin-

ners, *Rom.* 5. 8. *But God commendeth his love towards us, in that while we were yet Sinners Christ died for us.* When *Abraham* would have offered up *Isaac*, the angel of the Lord ſaid unto him, *Gen.* 22. 12. *Now I know that thou feareſt God, ſeeing thou haſt not with-held thy ſon, thine only ſon from me.* So mighteſt thou ſay now, Now Lord, I know that thou loveſt me, ſeeing thou haſt not with-held thy Son, thine only Son from me. Eſpecially if theſe differences be conſidered.

1. It was poſſible for *Abraham* to have another Son, but it is not poſſible for God to have another *begotten Son.*

2. God loved his Son better, infinitely better, then *Abraham* loved his.

3. That *Abraham* was commanded by his Superiour to offer up his Son; but there could be no Law given unto God to ſend his Son.

4. *Abraham* received his Son from God, and therefore he was to be at his diſpoſal, as all his Creatures are, but Gods Son was from himſelf by eternal generation.

5. *Abraham* would have offered his Son unto his Creator, and to God, that was his friend; but God gave his Son for his creature, and thoſe that were his Enemies.

6. *Abra-*

6. *Abraham* offered up his Son in purpoſe and intention, but God gave his Son to die for us really and indeed.

7. *Iſaac* was to be offered by his Fathers hands, but Chriſt was given to be ſlain by the hands of his enemies, that did hate him and reproach him: Therefore if *Abrahams* love to God was manifeſted by his offering up of *Iſaac* his Son, the love of God is much more manifeſted unto us, by giving us Chriſt *his Son*; and will not ſuch manifeſt and undeniable love yet affect thy heart? Thus thou mighteſt proceed to other properties of the love of God in ſending of his Son to ſuffer for thee, which I purpoſely omit, becauſe I would not be large.

Secondly, Meditate and dwell in thy thoughts upon the *ſufferings of thy Lord-Redeemer when he came into the World.* It will be profitable before thou goeſt to the Sacrament, to view over the hiſtory of his ſufferings, from his Birth to his Croſs. Oh what love was this, that God ſhould give his Son, and the Son ſhould give himſelf to die for thee! Never love like this, John 15.13. *Greater love hath no man then this, that a man lay down his life for his friends.* But greater love then this had the

Son of God, when he laid down his life for his enemies. But if thine heart be not yet affected, consider.

1. The dignity of the Sufferer; He that had the *Heavens* for his Throne, was laid in a *Manger*; the Ancient of dayes became a Babe; He that was above all, was abased more them all; He that was richer then any, being Lord of all, was made so exceeding poor, that he had not where to lay his head; He that was the wisest in the world, that never man spake like him, was derided and laughed to scorn, and was reproached in all his Offices; The King of Kings, the great and only Potentate is crowned with thorns; the Prophet of Prophets hath his face covered, and then smitten, and then they reproached him, saying, Prophesie who it was that smote thee; to the great High priest it was said in scorn, He saved others, himself he cannot save; The most mighty is bound; the most innocent is scourged and condemned; the most lovely is despised; the Physician is wounded, that the sick Patient may be healed; the Lord dieth for his servants. Oh think of this, till thou feel thine heart to work in love, and to reach forth in burning desires after him.

2. The

2. The variety of his ſufferings; he that was more precious then Rubies, and all things that can be deſired are not to be compared to him, yet was ſold for thirty pieces of Silver, a goodly price that he was priſed at by the ſons of Sinners, *Zach.* 11. 13. He was ſold by one, denyed by another, forſaken of all: He was buffeted and ſpit upon: a murderer preferred before him; while he lived he was accounted a blaſphemer, and when he died he was reckoned among tranſgreſſors. I cannot tell what it was he did endure, but I can tell it was his love that moved him to it. Oh with what heart, enflamed with love, ſhouldſt thou go unto that Ordinance, wherein all this is repreſented to thy faith! *O love, love, love!* art thou baniſhed from my Soul, that I do not feel thee more working in my heart, while I ponder theſe things within my thoughts? O my Lord, thou lovedſt me in my blood, and when I ſee thee in thy blood (if my heart were not ſo very bad) I could not but exceedingly love thee! When thou ſaweſt me in my blood, it was polluted blood; but when I ſee thee in thy blood, I ſee, I find, I feel it is love-inflaming blood.

Thirdly,

Thirdly, Meditate and dwell in thy thoughts upon *the priviledges and benefits that were purchased by the death of Christ:* And surely if we may judge by the price that was paid for them, they must be very great. Some believing thoughts upon this subject would affect and warm thy heart, before thou goest to this Table, and when thou art there. Oh what a priviledge it is to be united unto Christ, to be justified by his blood, to be sanctified by his spirit, to have sin pardoned and subdued, to be reconciled unto God, to be adopted now, and saved hereafter! All these be blessed fruits that thou wilt find to grow upon the Tree on which thy Saviour died; and there is much in these, in every one of these, to inflame thy love to God and Christ, and to stir up thy heart to go unto that Ordinance, where thou mightest be assured of them, by having them sealed to thy Soul.

Fourthly, Meditate and dwell in thy thoughts upon *thy sin, that thou mayest be humbled, because thy sins were the procuring cause of all the sufferings of thy Lord:* It was not for himself, but for thee; there was no guile in his mouth, nor wickedness in his heart; but the *just suffered for the unjust*. Thy sins were the *Judas* that betrayed him

him, the *Thorns* that Crowned him, the *Spears* that pierced him, the *Nails* that faſtned him upon the Tree. To ſee an ordinary man dying for thy faults would it not affect thy heart? Yonder is one that is groaning, bleeding, dying for the evil I have done; Oh then, how ſhould thy affections work when thou ſeeſt the Son of God bleeding, (having his ſide opened that thou mighteſt look into his heart) when thou ſeeſt him wounded, his hands and his feet pierced; when thou heareſt him cry out with a loud voice, and ſeeſt him give up the Ghoſt, and all this for thy pride and unbelief, for thy worldlyneſs and paſſion, for thy diſobedience and Rebellion: how will this fill thy Soul with ſorrow and joy, thy eyes with tears, and thy mouth with praiſes; the one, becauſe thou haſt ſinned, the other becauſe thy Lord would die to ſave thee from thy ſins.

And here it would not be un-uſeful nor unſeaſonable, to produce the catalogue of thy ſins, that thou mayeſt ſee how far thou haſt Acted, to bring all theſe ſorrows and ſufferings upon thy loving Lord: for if thou ſhalt be ſaved by his death, ſurely then thy ſins were the cauſes of his death: for it was the pardon of thy ſin, the

the sanctifying of thy heart, and the saving of thy soul, with the rest of Gods Elect, that he intended *effectually to procure* when he was lifted up upon the Cross; but did not intend or purpose the certain *application* of his death and sufferings unto reprobates: so that had it not been for the sakes of Gods Elect and chosen people, he never had exposed himself to so great sufferings, nor come down from Heaven, nor gone up upon the Cross; and will not this yet affect thine heart? Consider then what thy sins have been before and since conversion, in their *nature*, in their *numbers*, and in all their *aggravations*; every one of which deserved the heavy and eternal wrath of God. Oh then, what loads and heaps of wrath they did all deserve! How much more all the sins of all the Elect of God! Oh what a burden did thy Saviour bear, when all these were laid upon him! What didst thou do against thy Lord, all those years thou livedst in an unconverted state? How many sins didst thou commit every day, every week, and every month? When thou wast in that estate in which thou didst nothing else but sin, when all thy thoughts were sin, and all thy words and actions, all were sin, all which thy

thy Lord was to make ſatisfaction for, when he was dying on the Croſs. Dear Jeſus! how unkind and cruel was I then to thee, who waſt ſo kind and merciful unto me!

But yet conſider what thy ſins have been, ſince thy Lord hath applied his death to thee, which ſhould have engaged thee to be more holy, and to walk more cloſely with him: but ſince thy ſins in ſome reſpects have been worſe then all thou didſt before thou waſt converted: for thou haſt ſinned againſt dearer love, and clearer light, thou haſt ſinned againſt that Lord that died for thee, and after, by his Spirit he hath applied his death unto thy Soul: thou haſt ſinned, after thou haſt had a pardon of thy ſin, and after he did aſſure thee of thy pardon; thou haſt ſinned againſt the Father who did ordain thee unto life; againſt the Son, that did redeem thy Soul from death, and purchaſe for thee eternal life; againſt the Holy Spirit that hath been fitting and preparing thee to be partaker of the inheritance of the Saints in light; thou haſt ſinned after rich and large experiences of Gods goodneſs and mercy to thy Soul; after thou haſt taſted the bitterneſs of ſin, and ſweetneſs of the

the love of God; after thou hadst resolved against thy sin, and promised unto God upon thy knees, that if he should pardon thee, and tell thee, he had pardoned thee, thou wouldst be more watchful for the time to come: God did what thou didst desire, but thou hast not done that which thou didst promise. Let all this then awaken thee to sorrow and repentance, before thou goest to the Table of the Lord.

Thirdly, Then next proceed to *solemn, serious, fervent prayer, and make thine addresses to thy God*: For all that thou canst think upon, and all the course that thou canst take, will not affect thine heart, except the God of Heaven shall work them on thy heart, and cause them to make some impression on thy Soul; then go to God and say, *O Lord I am ashamed to think how dully I do think of these great affecting things: with what an hard and stupid heart I roll over in my mind the death and sufferings of thy Son: O Lord, it is time that I should come to thee, that I might have some warmth from thee, that I might be inflamed with love; and were it possible, might be turned into love, that I might be made up all of love: O Lord, I have been trying to get my heart affected with the death of Christ, and with thy*

love

love and his, manifeſted to my Soul therein, but, Lord, my heart is dull: and ſometimes when the coal begins the glow, it is covered with aſhes before I am aware: it is too great a work for me to raiſe my heart to him who condeſcended to come down for me: if I could, I would, Lord, I would, but cannot: but this I know, that if thou wilt thou canſt: Yea, Lord, I do believe that both thou canſt, and wilt, and therefore it is that I am come to thee. O Lord the time draws near, in which I am to go unto thy Table; but ſhall the time of receiving come, before thou comeſt into my heart, to ſtir up thy graces in me, that I may be fitted to receive: True, Lord, I am unworthy, altogether unworthy of what I do deſire, but what thou doſt to any, it is not becauſe they be worthy, but becauſe it pleaſeth thee to do for thine, what they ask of thee according to thy will. I am vile, I am vile, O Lord, I am exceeding vile; but if thou wilt cloath me with the righteouſneſs of thy Son, and look upon me through his wounds, then thou wilt love me. Remember not my ſins againſt thee, but remember what thy Son hath done and ſuffered for me: thou commandeſt me in the Sacrament to remember what thy Son hath ſuffered, that I may be thanful unto thee; do thou remember what thy Son hath

ſuffered,

ſuffered, and be thou gracious unto me; that I might ſee thy ſmiles, and perceive thy love when I am there, that I might come from thence with my pardon ſealed, my ſins ſubdued, my Soul ſtrengthened to run the wayes of thy commandments, till thou ſhalt come and take me to thy ſelf, where I ſhall ſee my Saviour in his glory, and behold my Lord that died for me on the Croſs.

Fourthly, Next *I* would advice thee (if thou haſt opportunity) *to diſcourſe with others of ſuch things that tend to raiſe, and not to damp thy heart.* When thou haſt been taking pains with thy ſelf in ſecret; when thou comeſt from thy chamber, take heed with whom thou doſt converſe, and what thou ſayeſt: for if in ſecret thou didſt find thy love excited, thy deſires enlarged, thy faith faſtening upon Chriſt; frothy and unſeaſonable diſcourſe before thou goeſt, might damp all again: or if in ſecret thy heart were dull, yet God might bleſs a word or two in holy diſcourſe for the quickning of thy heart, & raiſing thy affections towards him. When thou ſitteſt at thy Table, or by the fire the night before the Sacrament, be ſpeaking of the wonderful grace of God, the death of Chriſt, of the benefits thereby, of hope of Heaven, of the coming of the Lord,

Lord, of the glory there is above, of the Sabbath the Redeemed of the Lord ſhall keep above in the Kingdom of their Father. When the two Diſciples were diſcourſing of Chriſts death and ſufferings, Chriſt came and joyned himſelf unto them, *Luk.* 24. 13, 14, 15. If you be two diſcourſing together, Chriſt might come and make the third, and *then your hearts will burn within you.*

Having thus endeavoured to get thine heart prepared, as thou paſſeſt from thine houſe to the houſe of God, from thine houſe unto this Ordinance, watch over thy thoughts as thou walkeſt along, and let thine heart be working towads God and Chriſt. Oh that I might feel the power of Chriſts death, this day! Oh that I might have my pardon ſealed to me this day! that I might be made conformable to Chriſts death, ſee his ſmiles, taſte his love, and be ſtrengthened with ſtrength in my Soul: and when thou comeſt to joyn in the publick ſolemn Worſhip with others of Gods people, then mind the work that is before thee, and labour ſo to behave thy ſelf in thy duty, that thou mighteſt not loſe the pains thou haſt taken in preparing for the duty. And this brings me to the

next concluſion, to anſwer to this Caſe or Queſtion.

Under what conſiderations ſhould a Believer eye the blood of Chriſt in the Lords Supper, and have his graces drawn forth into act, when he doth ſo conſider it.

CAP. X.

Concluſion 4. Containing twenty Properties of the Blood of Chriſt.

A Believer ſhould eye the Blood of Chriſt in the Lords Supper, in the ſeveral properties, vertue, and efficacy of it, till ſuitable graces thereby are drawn forth into Act.

This Concluſion conſiſts of two parts.

First, *That a Believer ſhould eye the Blood of Chriſt in the ſeveral properties thereof, in efficacy and vertue.*

Secondly, *That this eying of the Blood of Chriſt muſt draw forth theſe ſuitable graces that are to be exerciſed in the Lords Supper.*

For your help in the firſt of theſe, I would adviſe you to eye the Blood of Chriſt in theſe properties, which alſo ſet forth the vertue and efficacy thereof.

1. Eye

1. Eye the blood of Christ in the Sacrament, as it is a *precious blood*; 1 Pet. 1. 18. 19. *We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ*, &c.

Now the blood of Christ is precious.

1. Comparative, *by way of comparison*, being more precious then all the precious things in nature, as silver and gold, which are vile, corruptible, and contemptible in comparison of the blood of Christ; of no worth and value to redeem Souls as this is.

2. Absolute; Consider it *absolutely in it self*; and so the dignity and excellency of his person makes it so exceeding precious, being the blood of that person that was God as well as man, *Act.* 20. 28.

3. Effective, by way of *casualty*, because it doth produce precious effects: As,

1. It doth redeem precious Souls.
2. It doth make a precious people.
3. It doth confirm precious promises.
4. It doth purchase precious priviledges.
5. It is the meritorious cause of precious graces.
6. It is the foundation of precious comforts.

2. Eye the blood of Christ in the Sacrament,

crament, as it is *ſatisfying blood*; and this it is becauſe it was ſuch precious blood; it was moſt precious blood; therefore it was blood of value and merit: The Law of God was tranſgreſſed, the Covenant of works by us was violated, The Juſtice of God was wronged, and the Sinner was indebted unto Juſtice, and did own the ſuffering of the penalty due for the breach of the Law, which was, all miſeries in this life, death it ſelf, and the torments of hell for ever. But in the Sacrament eye Chriſts blood as the payment of our debt, as ſhed *noſtro bono*, for our good; and *noſtro loco*, in our ſtead. Chriſt hath endured as much as our ſins deſerved; whoſe ſufferings were ſatisfactory, though they were not eternal, and therefore were not eternal, becauſe they were ſatisfactory; Eternity of torment, not being *eſſential* to the puniſhment due to ſin, but *accidental*, upon ſuppoſition, that the ſufferings of Sinners cannot ſatisfie: if the damned could ſatisfie Gods Juſtice by lying in Hell ten thouſand millions of years, at the expiration of thoſe years they ſhould come forth; but becauſe they can never ſatisfie, therefore they muſt for ever ſuffer.

But Chriſts blood is ſatisfying blood, be-

becauſe it was a ſufficient price which he laid down for the redeeming of his people, *Mat.* 20.28. Chriſt came to give his life by ſhedding of his blood, λυτρον, a ranſom, and price of redemption for many. As when the price is paid, the Creditor is ſatisfied: ſo when Chriſts blood was ſhed, Gods Juſtice was ſatisfied, 1 *Tim.* 2. 6. *Who gave himſelf a ranſom for all,* ἀντίλυτρον, a *counter-price*; the word ſignifies a price that is paid by another, which the offender or the captive perſon could not pay for himſelf, when the life of one is bought out by the death of another. Oh wonderful, aſtoniſhing love of Chriſt! that would lay down life for life: he laid down his life that we may have life. Then when you ſit under Chriſts Croſs at the Lords Supper, look upon the blood you ſee there ſhed, and poured out, to be ſatisfying blood.

3ly. Eye the blood of Chriſt in the Sacrament; as *pacifying and reconciling blood*; and it is therefore pacifying blood, becauſe it was ſatisfying *blood*. If God had not been *ſatisfied for ſin*, he had never been *pacified to the Sinner*: but when ſin was expiated, God was appeaſed, *Rom.* 3. 25. *Whom God hath ſet forth to be a propitiation through*

faith in his blood, 1 John 2. 2. *He is the propitiation for your ſins*: by this blood Gods wrath is turned aſide, and he becomes propitious to believing Souls, *Col.* 1. 20. *Having made peace through the blood of his Croſs, by him to reconcile all things to himſelf.* Sin made the breach, but the blood of Chriſt makes peace betwixt God and the Sinner. *Epheſ.* 2. 13, 14. *Ye who ſometimes were afar off are made nigh by the blood of Chriſt.* Sin ſets us at diſtance from God, but the blood of Chriſt bringeth us nigh unto him, for he is our peace, that is, our peace-maker. Oh bleſſed is *ſuch a peace-maker* between God and man! 2 *Cor.* 25. 19. *God was in Chriſt reconciling the World unto himſelf.* Conſider it then as ſuch.

4ly Eye the blood of Chriſt in the Sacrament, as *purchaſing blood*; by this he purchaſed his Church and people, *Acts* 20. 28. *Feed the Church of God, which he hath purchaſed with his own blood.* By this blood he hath bought us out and out, *i. e.* quite out of the hands of Juſtice, quite out of the power of the Devil and ſin, 1 *Cor.* 6. 20. *For ye are bought with a price.* But beſides the purchaſing of our perſons, he hath purchaſed and bought by his blood, all things neceſſary for grace and glory, for

peace

peace and comfort; he hath purchased enough to supply all your wants, be they never so many, be they never so great. Eye it then as purchasing blood.

5ly. Eye the blood of Christ in the Sacrament, as *justifying blood*, as that which makes you righteous in the sight of God, though you have no righteousness of your own, in which you may dare to sit before God at his Table, or stand before him at his Tribunal, *Rom.* 5. 9. *Much more then being justified by his blood, we shall be saved from wrath through him.* Christs blood is your righteousness, it is imputed to you for your justification.

6ly. Eye the blood of Christ in the Sacrament as *pardoning*, as that by which you have the *full* and *free*, and *everlasting* pardon of all your sins. If Christ had never died, you had never been pardoned; for *without the shedding of blood there is no remission*, Heb. 9. 22. but through this blood of Christ we have redemption, to wit, the forgiveness of sins, *Ephes.* 1. 7. *Col.* 1. 14. The blood of Christ is that which procures pardon for you, and seals the promise of pardon to you: think on it as such.

7ly. Eye the blood of Christ in the Sa-

faith in his blood, 1 John 2. 2. *He is the propitiation for your ſins*: by this blood Gods wrath is turned aſide, and he becomes propitious to believing Souls, *Col.* 1. 20. *Having made peace through the blood of his Croſs by him to reconcile all things to himſelf.* Sin made the breach, but the blood of Chriſt makes peace betwixt God and the Sinner. *Epheſ.* 2. 13, 14. *Ye who ſometimes were afar off are made nigh by the blood of Chriſt.* Sin ſets us at diſtance from God, but the blood of Chriſt bringeth us nigh unto him, for he is our peace, that is, our peace-maker. Oh bleſſed is *ſuch a peace-maker* between God and man! 2 *Cor.* 25. 19. *God was in Chriſt reconciling the World unto himſelf.* Conſider it then as ſuch.

4ly Eye the blood of Chriſt in the Sacrament, as *purchaſing blood*; by this he purchaſed his Church and people, *Acts* 20. 28. *Feed the Church of God, which he hath purchaſed with his own blood.* By this blood he hath bought us out and out, *i. e.* quite out of the hands of Juſtice, quite out of the power of the Devil and ſin, 1 *Cor.* 6. 20. *For ye are bought with a price.* But beſides the purchaſing of our perſons, he hath purchaſed and bought by his blood all things neceſſary for grace and glory, for

peace

pecae and comfort; he hath purchaſed enough to ſupply all your wants, be they never ſo many, be they never ſo great. Eye it then as purchaſing blood.

5ly. Eye the blood of Chriſt in the Sacrament, as *juſtifying blood*, as that which makes you righteous in the ſight of God, though you have no righteouſneſs of your own, in which you may dare to ſit before God at his Table, or ſtand before him at his Tribunal, *Rom.* 5. 9. *Much more then being juſtified by his blood, we ſhall be ſaved from wrath through him.* Chriſts blood is your righteouſneſs, it is imputed to you for your juſtification.

6ly. Eye the blood of Chriſt in the Sacrament as *pardoning*, as that by which you have the *full* and *free*, and *everlaſting* pardon of all your ſins. If Chriſt had never died, you had never been pardoned; for *without the ſhedding of blood there is no remiſſion*, Heb. 9. 22. but through this blood of Chriſt we have redemption, to wit, the forgiveneſs of ſins, *Epheſ.* 1. 7. *Col.* 1. 14. The blood of Chriſt is that which procures pardon for you, and ſeals the promiſe of pardon to you: think on it as ſuch.

7ly. Eye the blood of Chriſt in the Sa-

crament as *heart-purifying blood*; as it is a blood of *value and merit*, so it is a blood of *vertue and spirit*. *Adams* blood was staining blood, and this corruption runs in a blood: but the blood of Christ is purifying and cleansing blood, *Heb.* 9. 13, 14. *For if the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the Eternal Spirit, offered himself without spot to God; Purge your Consciences from dead works to serve the living God?* It *must be Physick made of blood* that must purge our Consciences, 1 *John* 1. 7. *And the blood of Jesus Christ his Son cleanseth us from all sin*, Rev. 1. 5. *Who loved us, and washed us from our sins in his own blood.* It was not only pure blood, but it is purifying blood: it was not only holy blood, but it is sanctifying blood. Oh how great was that love of Christ, that would give his pure, precious, sinless and Princely blood, to be the Laver, in which our filthy and polluted souls by dipping into it, might be made clean! Look upon it then as purifying, sanctifying, cleansing blood

18ly. Eye the blood of Christ in the Sa-

crament

crament, as *pleading blood, Heb.* 12. 24. *the blood of ſprinkling ſpeaketh better things then the blood of* Abel. *Abels* blood did plead againſt the Offender, but the blood of Chriſt pleadeth for the Believer. *Abels* blood did cry for vengeance, but the blood of Chriſt doth cry for mercy: Satan pleads againſt you, and the Law pleads againſt you, and in *many things*, and at *many times*, your own conſcience cry out againſt you, all crying out to God, *Lord, this man hath had ſo many vain thoughts, and hath made ſo many dead prayers, and hath neglected ſo many duties*; but as ſoon as ever Satan can put in his Bill againſt you, Chriſt caſts it out of the Court of Heaven, and pleadeth for you with the Father; *He hath ſo ſinned, but ſo many wounds were made in my ſide and heart for him, ſo many drops of blood I have ſhed for theſe very ſins*: your ſin alſo doth cry againſt you, and the cry of ſin is a very loud cry, that reacheth unto Heaven, *Gen.* 18. 20. *The Lord ſaid, becauſe the cry of* Sodom *is great; and becauſe their ſin is very grievous*; Mark, *grievous ſins make a great cry*, but yet there is a louder cry in the voice of Chriſts blood, that is entred into the Heavens: if you fear the cry of your ſin

ſhould be louder, greater than the *cry of your prayers*, yet be comforted, it is not greater than the *cry of Chriſts blood*, for it is pleading blood.

9ly. Eye the blood of Chriſt in the Sacrament, as *comforting blood*: that it muſt needs be, becaule of all the former properties already mentioned. It is blood that pleadeth for you, and it is blood that ſpeaketh peace unto you: it is blood that ſatisfieth Gods Juſtice, and pacifieth Gods anger, and therefore it is blood that might quiet your Conſcience, and comfort your heart, it is cooling blood; the Soul that is ſc rched with the fiery apprehenſions of Gods burning diſpleaſure, might be cooled by one drop of the blood of Chriſt. The wounds of your Conſcience, and the wounds of Chriſt, brought together, will make work: the wounds of Chriſt ſhall heal the wounds of your Conſcience: your wounds are *feſtering*, *killing* wounds, but the wounds of Chriſt are *healing*, *comforting* wounds. There is no ſuch ſolid, laſting comfort, as that which is fetcht from the b ood of Chriſt.

10ly, Eye the blood of Chriſt in the Sacrament, as *heart-ſoft in blood*: as that which can diſſolve the moſt ſtony heart, as that

that which can break the hardeſt Sinner. This blood once applied to thoſe that were ſo hard-hearted to ſpill this blood, I mean the Jews, who are hardned to a Proverb, (*viz.* do you think I am an hard-hearted Jew?) will turn this rock of their heart into a fountain of tears, *Zech.* 12. 10. *They ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only Son* (that is, great mourning) *and ſhall be in bitterneſs for him as one that is in bitterneſs for his firſt-born.* Oh! lay your heart a ſteeping in this blood and try if it be not ſoftning blood.

11ly. Eye the blood of Chriſt in the Sacrament, as *ſin-mortifying blood*: it is indeed *Soul-ſaving blood*, but it is *ſin-killing blood*; and therefore it ſaves your Soul becauſe it kills your ſin; as that Phyſick ſaves a mans life, which removeth his ſickneſs: that which is life to your Soul, is death to your ſin. In the Sacrament you muſt look upon your ſin; as that which was the death of your Lord; and look upon your Lord as one that is the death of your ſin; Sin drew out the life-blood of Chriſt: and the blood of Chriſt ſhed will draw out the life-blood of ſin: Here you may behold theſe two great

combitants, *both fighting, both bleeding, both dying*, and they are reciprocal causes of each others death: Christ he bleeds and sin it bleeds; Christ dies, and sin dies: But Christ gets the victory, for Christ dieth and riseth again, and lives for evermore; but sin once dead liveth never more.

Oh! come cast your sins, those cursed *Egyptians* into the red Sea of Christs blood, and they shall be drowned to death, and never live to reign over you more; your Soul shall be safe by passing thorow this Red Sea, but your sins shall fall and die therein. This blood will kill your pride, and mortifie your earthly-mindedness, and subdue all your inordinate affections; yea, the whole body of sin by this blood shall be destroyed, *Rom. 6. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin*, Gal. 6. 14. *But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucified to me, and I unto the World.* Christs Cross is a Christians glory, because it puts his sin to open shame, in crucifying his lusts to death. Oh then bring your strong corruptions

to

to the blood of Chriſt, for it is a ſin-killing blood.

12ly. Eye the blood of Chriſt in the Sacrament, as *quickning blood*: the blood that did flow from Chriſts heart, it was warm blood, and believe me, it will warm your heart: it is *quickning blood, though it be killing blood*: It lays your ſin ſprawling within you, and dying in your heart; but will give life unto your heart, *John* 6. 53. *Except ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you*; if you drink it, then it will enliven you. Sin hath often deadned your heart, and the World hath often deadned your affections, but the blood of Chriſt will put life into both. The blood of Chriſt it is the life of all your duties; it will make you pray with life, and hear with life, and diſcourſe of the things of God, and the life to come, with life. The blood of Chriſt is the life of all your *graces*, it will make you act faith with life, it will make you love with life, it will make you ſorrow and repent with life: The blood of Chriſt is the life of your comforts. Oh then bring your dead heart and dull affections to the blood of Chriſt, it will quicken and enliven them, for it is an enlivening blood.

13ly, Eye the blood of Christ in the Sacrament, as *a blood of sprinkling*, as a blood *applicable*, and to be *actually applied* to your Soul: that you may say, Here is blood, and *it is mine*; Here is blood shed; and it was *for me*: Here is blood to be sprinkled, and I hope one drop will fall upon my soul; *Heb.* 12. 24. *Ye are come to Jesus the Mediator of the New Covenant, and to the blood of sprinkling*, 1 Pet. 1. 2. *Elect, according to the foreknowledge of God the Father: through sanctification of the Spirit, and sprinkling of the blood of Jesus Christ*, Heb. 9. 19. *Moses took the blood of Calves and Goats, with water, and Scarlet-wool, and Hyssop, and sprinkled both the book and all the people*, Heb. 10. 22. *Let us draw near with a true heart, full assurance of faith, having our hearts sprinkled from an evil conscience, our bodies washed with pure water.* The blood of Christ was spilt upon the Cross, and it will be sprinkled on your Conscience at the Sacrament: It is not the blood of Christ poured out, that will save you: but the Blood of Christ sprinkled on your heart will.

14ly Eye the blood of Christ in the Sacrament, as *Satan-conquering-blood.* The Devil put it into *Judas* heart to betray Christ,

Christ, and into the Jews heart to murder Christ; but by his death and bloodshed he overcame the Devil: and when he was bleeding to death, he triumphed over all infernal fiends, *Col.*2.15. *And having spoiled all Principalities and Powers, he made a shew of them openly, triumphing over them in it.* And by this blood of Christ shall you be enabled to overcome the Devil, *Rev.* 12. 10, 11. *The Accuser of the Brethren is cast down, which accuseth them before God day and night, and they overcame him by the blood of the Lamb.*

15ly. Eye the blood of Christ in the Sacrament, as *sealing blood*, as that which was poured out, not only to purchase Heaven for you, but also to assure you of it. Christs bloodshed upon the Cross doth ratifie and confirm the Covenant of Grace, *Heb.*9 15 *And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressors that were under the first Testament, they which are called might receive the Promise of eternal inheritance*, verse 16. *For where a Testament is, there must also of necessity be the deeds of the Testator*, ver. 17. *For a Testament is of force after men are dead.* So then, when you see Christs blood

shed

ſhed, remember God hath promiſed Believers pardon and eternal life, and this promiſe is of force. Chriſt hath bequeathed precious Legacies to his people, and his Will and Teſtament is of force, for his blood is ſhed.

16ly. Eye the blood of Chriſt in the Sacrament, as *an innocent blood*: Conſider there, it was the juſt that ſuffered for the unjuſt, in his hands there was no wickedneſs, in his heart no ſin, in his mouth no guile. The innocent bleeds for the nocent, *Mat.* 27. 4. *I have betrayed innocent blood*; and will it not affect you to ſee innocent blood thus ſhed?

17ly. Eye the blood of Chriſt in the Sacrament, as a *copious blood*; as being ſufficient for you and all the Elect of God; as ſufficient for you, as if none had been ſaved or juſtified thereby, but your ſelf: there is fulneſs of merit in it, it is a Fountain, *Zech.* 13. 1. *In that day there ſhall be a Fountain opened.* Now a Fountain is,

1. *Living* water, and the blood of Chriſt is living blood.

2. It is *running* water, it is communicative, it overflows, it feeds the little rivulets; and the channels in which the blood

of

of Chriſt doth run, are the hearts of Gods Elect.

3. It is *plentiful* water; there is but little in a Ciſtern, but abundance in the Fountain.

4. It is *inexhauſtible*, and *perpetual*: it overflows, and yet it ever flows; ſuch is the blood of Chriſt; Chriſt hath not expended all the vertue of his blood upon *David*, and *Peter*, and *Paul*, and the Saints that are already got to glory; but there is enough for you, it is a copious blood, if you conſider the real quantity of blood which Chriſt at ſix ſeveral times did ſhed. Six times Chriſt bled for you.

1. In his Circumciſion. 2. In the Garden. 3. When he was ſcourged. 4. When he was crowned with thorns. 5. When his hands and his feet were nailed to his Croſs. 6. When his ſides were pierced with ſpears. Thus if you conſider the real quantity of his natural blood, it was much; but if you conſider the ſupernatural efficacy and vertue of it, it was infinite.

18ly. Eye the blood of Chriſt in the Sacrament, as *perfecting blood*: it was the fruit of his blood that you have any grace, and it is the fruit of his blood that your grace is growing and increaſing

grace,

grace. You complain your grace is ſmall, your love is little unto God your faith is weak, and your deſires feeble and faint after Chriſt, but Chriſts blood ſhall make you perfect. Chriſt will ſo moiſten your grace, by laying his blood often at the root thereof, that it ſhall grow, and you grow from grace to grace, till you come from grace to glory, *Heb.* 13.20,21. *Now, the God of Peace that brought again from the dead our Lord Jeſus Chriſt, that great Shepherd of his Sheep, through the blood of the everlaſting Covenant, make you perfect in every good work to do his Will*

19ly. Eye the blood of Chriſt in the Sacrament, as *cementing blood*; as that which ſoders the heart and affections of Gods people one to another; we are all made to drink of one blood which ſhould provoke us to be of one heart. As Chriſt ſhed his blood, and thereby manifeſted that he loved all his people: ſo when we partake of it in the Sacrament, we are engaged to love one another as he hath loved us, 1 *Cor.* 1.31. *Eph.* 2 13,14,15,16.

20ly. Eye the blood of Chriſt in the Sacrament, as *ſuch blood that maketh all you do to be pleaſing unto God.* Your beſt doings would be provocations unto God, had it not

not been for Christs dying: If Christ had not died, your very praying would have been the provoking of God; it is the sufferings, and the blood of Christ that maketh all your religious duties to be acceptable unto God. This is the sweet incense which he offers with the prayers of the Saints, *Rev* 8. 3. Through the blood of the everlasting Covenant, is that wrought *in* you and *by* you, which is pleasing in the sight of God: and indeed in this respect you should eye the vertue and efficacy of the blood of Christ in every duty: your tears are but *puddle-water*, and your righteousnes but *raggs*, without this blood of Christ.

Thus far to the first part of this Conclusion, in what respects you may eye the blood of Christ in this Ordinance, for the affecting of your heart, and the exciting of your graces, which are next to be spoken of, for the improving of the blood of Christ, for your comfort and spiritual advantage in this Ordinance.

The Graces to be exercised are chiefly,

1. Faith. 2. Love. 3. Desire. 4. Joy. 5. Sorrow. 6. Hatred unto sin.

CHAP.

CHAP. XI.

Shewing how faith is to be excerciſed at the Lords Table.

I. WHen you thus conſider the blood of Chriſt in the Sacrament, *ſet faith own work.* A crucified Chriſt, is the object of juſtifying Faith; and one that hath a quick-ſighted Faith, will perceive enough in the blood of Chriſt, whereby he may reſolve his doubts, ſcatter his fears, ſupply his wants, as that which is an univerſal medicine againſt all Soul-diſtempers.

Let faith make uſe of this blood in reſpect of { *God.* *Satan.* *Your ſelf.*

Viz. in { *Appealing* to God. *Replying* to Satan. *Applying* it to your ſelf.

1. When you are at the Lords Table, let your Faith be buſied in appealing from this blood to God: After this manner:

Lord, of my ſelf I am exceeding vile, even by ſin made worſe then the very beaſts of the

the field, then the croaking, Toad, or the most venemous Serpent; yet is not here precious blood which thy Son hath shed to make me precious in thy sight? Though without it I acknowledge I am loathsom and abominable before thee; yet by it I trust I shall become one of thy Jewels, one of those that are honourable in thine eyes: Lord be not offended, for thou thy self thus speakest of thy people, else I durst not have thought it, had I not found thee thus speaking in thy Prophet, Isa. 43. 4. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee. *O Lord these are thy words, and I believe them, and am humbly bold through this precious blood, to apply them with it unto my self.*

Lord, I have violated thy Law, and broken thy Covenant, and most fearfully sinned against thee, yet is not here satisfying blood? I was an enemy unto thee, yet is not here reconciling blood? In this I do believe, thou art now my friend and my appeased God.

Lord, I was in worse then Egyptian bondage, a captive to the Devil, a very drudge and slave unto my lust; but is not here purchasing blood? I am bought with it as with a price, which thy Son hath payed for my ransom? Through this I humbly trust I

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am deliv red and rede med. I am indeed under ſoul-preſſing wants; I want peace and comfort, I want love unto thee, and more holy fear and dread of thee; but is not here purchaſing blood? And will thou be offend d if I rely upon thee for ſupplies eſpecially ſince I ask nothing, but what blood hath bought and purchaſed for me?

Lord, I have no righteouſneſs of mine own, but what is as filthy rags before thee, when I would be juſtified in thy ſight; I am aſhamed of my prayers, and I bluſh to ſee my beſt performance, but is not here juſtifying blood? Is not a crucified Chriſt made of thee, to be righteouſneſs to thy people? By thine aſſiſtance I fiducially will rely upon this crucified Saviour, to make me righteous in thy pure eyes, and diſclaiming all my duties, reach forth the hand of faith to be juſtified by this blood.

Lord, I am a guilty Sinner, and my ſins are both many for number, and hainous for their nature and aggravating circumſtances, I have ſuch a ſinful heart within this breaſt, that I know not the man that hath a worſe: if my fellow Communicants ſhould know my heart, they would look and ſtare upon me, to conſider that I that have ſo long profeſſed my ſelf to be thy Diſciple, ſhould yet come

come with such a proud and worldly heart unto thy Table: I am guiltie of sins against love and light, against thy mercy and thy judgments, against thy Spirit and my own Conscience, yea, against the very Law of Nature written in my heart, that a very Heathen would abhor to do what I have not blush'd to do: yet is not here pardoning blood that can pardon great sins as well as small; and many as easile as few; will not mountain-sins as well as mole-hil sins be covered in this blood? Lord, thy Son hath died for these sins, therefore I trust I shall not be damned for these sins, though by them I have deserved greatest condemnation. Lord, for this blood, I do believe that thou wilt pardon me, and by this blood wilt seal my Pardon to me: I trust in this blood for a pardon; yea, in this will I trust that thou wilt pardon me.

Lord, I am not only guiltie but pollated; sin hath as well defiled me, as it would condemn me: Lord, I have a heart as black as Hell, as filthy and unclean as the unclean spirits themselves, but is not here blood to wash me, as well as pardon me? To purge me from my filth, as well as save me from the guilt of all my sin? To this cleansing blood I bring my defiled Soul, and I will believe that thou wilt wipe and make me clean.

Lord,

Lord, here is blood, and what may hinder but I may wash and be clean?

Lord sin hath stopped my mouth, and I cannot plead my own cause before thy Majesty, but is not here pleading blood? Let that plead for me, this is my Advocate; my sins do plead against me, but here is blood that pleadeth for me, and I do believe thou wilt rather hear the pleadings of thy Sons blood for me, than the pleadings of my own sins against me.

Lord, my Soul is cast down within, and I am often filled with thy terrors, till I am almost distracted: there are many things that do discomfort me; my sins they do discomfort me, and my very duties, as I do perform them do discomfort me: but is not here comforting blood? Oh! this blood is Aqua vitæ *to my swooning and dejective Soul, I will lay the mouth of my faith to the bleeding wounds made in thy Son, and will suck and draw till my Soul is comforted.*

Alas, O Lord, my sins have not only made me filthy, but have hardned my heart: sometimes I may feel it to relent, and to give a little, but otherwhiles it is hard and stony within my breast: sometimes I think never heart so hard as mine; but is not here heart-softening blood? If there be not, let me

go

go away as hardened as I came: but if there be let me feel the vertue and the power of it, in making in me a heart of flesh. O Lord, I will lay my heart a steeping in this blood, and will believe that then it shall be softned.

Alas, O Lord, my sins are very strong and powerfull within me, that sometimes I think they do not only rage, but reign: sometimes they act so mighily in my heart, that I am apt to think there is nothing but sin in my Soul, and no principle of grace to check and to controll it: my pride is strong, my passion is strong, and my lusts exceeding mighty; but is not here sin-mortifying blood, that can take down the strength and power of it? This blood hath subdued it in others, and now I will believe it will subdue it in my Soul.

Oh my Lord, my heart is often dead and dull, that I cannot pray with life unto thee, that I cannot be lively in thy service; fain I would, but lo my heart his dead, and cannot; but is not here quickening and enlivening blood? Why then wilt thou suffer such a heart to be in me? Lord, wilt thou give me leave to apply it to my self, that I may be quickered to thy service? Yea I know it is thy will I should so do: now Lord my heart is warm.

Thus

Thus you may in respect of God, by faith make use of all the properties of the blood of Christ; you may go on in all the rest. Let it suffice that I have shewed you how faith may be set on work in the former particulars.

Secondly, when you thus consider the blood of Christ in the Sacrament, *set faith on work to reply unto the Devil.* He will be with you at the Sacrament, to rob you of the comfort, and hinder you from the joy that here you might be filled with; but by faith in the blood of Christ you may resist him: and whatsoever his accusations are, from some of these properties of the blood of Christ you may put the Devil unto silence.

Doth the Devil cast your sins in your teeth, and rank them in order before your eyes? Doth he tell you of your pride, and ignorance? Doth he tell you of your formal duties, and your want of close walking with God? You may reply, *Oh mine enemy? So far as there is truth in thy accusations, I am as willing to accuse my self: yea before I came unto this Ordinance, thou heardst me accuse, and judge, and condemn my self; but lo, Oh mine enemy! here is blood that hath been shed for me, that was not shed*

for thee; here is blood to purchase pardon for my sins, which was not shed to pardon thee: Oh how would such a believing reply make the Devil to slink away, and leave thee to make the best improvement that thou canst of this holy Suppe. What sayst thou, oh thou enemy of my Souls salvation and comfort? Hast thou ought to lay unto my charge? It may be he will tell thee of the hardness of thy heart; but thou mayst reply, because I found and felt it hard, therefore I came unto this blood to have it softened: what now Satan! it may be he will tell thee of thy dulness in thy holy Duties; thou mayst reply, I did indeed, to the grief and burthen of my Soul, find too much deadness upon my heart; and therefore I have brought it to the quickening blood of my dearest Lord, and he will put life into me: what now Oh mine enemy! indeed there is nothing that Satan can charge upon you, or bring against you, but from one of these properties of the blood of Christ, you may put him to the worst. You may go on in any of the rest, as you have occasion to make use of them.

Thirdly, when you thus consider the blood of Christ, you may *set faithful work in applying it to your self*; and stopping the mouth

mouth of your own Conſcience, clamouring againſt you at the Lords Table, or elſe rightly and juſtly accuſing of you: for Conſcience may know more evil by you then the devil can, *viz.* many vain thoughts, and inward ſinful workings of your hearts; but you may uſe ſome of theſe excellencies of the blood of Chriſt, upon grounds ſufficient to quiet, and to allay it. After this manner, *Thou telleſt me, Oh my Conſcience, of ſuch blaſphemous, vain, diſtracting thoughts; and I do ſubſcribe unto my accuſation; but lo, O my Conſcience! here is blood that hath ſatisfied God, and Wilt not that on be ſatisfied: here is blood that hath reconciled God unto me, notwithſtanding thoſe my ſins: and Oh my conſcience, wilt not thou then be reconciled unto me? For the ſake of this blood, God is at peace With me, and wilt thou not?* Thus you may procure peace of conſcience, and upon laſting grounds go away with firm peace concluded betwixt your ſelf and your ſelf.

Let faith make particular application of this blood in all its vertues and efficacies, and ſay, *Look here, Oh my Soul! here is pardoning blood, and it is thine; here is quickning ſoftning blood, and it is thine; here*

here is justifying, sanctifying, pleading blood, and this belongeth to thee. Thus for the drawing forth of faith to do its works at the Lords Supper.

CHAP. XII.

Shewing how Love, Desire and other graces are to be exercised in the Sacrament.

II. WHen you thus consider the blood of Christ, then draw forth *holy Love* to do its part, as Faith hath done its. And indeed when Faith goes thus before, it will be more easie to act all the rest. Let but Love see with Faiths eyes, and it will quickly be inflamed. Let Faith make application, and Love will quickly feel the benefit of it and shew it in its actings: Oh how will Love flutter in your breast, when it shall behold *that* precious blood that did redeem you, and reconcile you nto God! Oh then bespeak your Love for God and Christ! *Look here, O my Soul! what love was this in God to give his Son for thee? What love was this in Christ to give his life and blood for thee? Precious blood for a vile and worth-*

less Sinner, O look again, O my Soul here is pardoning blood for thee a Sinner, here is softning blood for thee an hardned Sinner, and here is reconciling blood for thee, who was once an enemy unto God. Oh what love is this! Oh never love like to this! Hath God and Christ thus loved thee, O my sinful Soul, and wilt not thou love him back again? Hath God sent his Son to dye, and said unto him, Oh my well-beloved Son, go and dye for yonder Sinner, and thereby commend my love unto him. O Lord, this love of thine doth overcome me! O Lord, thou hast out-loved me, if now my love were better, thou shouldest have it, but such as it is thou shalt have it. Make it more, and make it better, and still it shall be set upon thee. Oh my Soul, canst thou behold justifying blood, and not love him that shed it for thee? Canst thou behold precious, quickning, softning blood, and not love him that laid it down to quicken, and to soften thy heart, and redeem thee from hell, sin and wrath.

III. When you thus consider the blood of Christ, then *let desires be upon the wing,* to fetch in unto your Soul such things that this blood by its efficacy and vertue doth purchase and procure. *Oh here is pardoning blood! Oh that I could have the pardon of my sins! Here is sealing blood: O*

the

that I could have my pardon ſealed and confirmed to my ſoul! Oh that now my ſin might be ſubdued by this blood! Oh that now my dull heart might be enlivened by this blood! Oh that now my wounded Soul, and troubled conſcience might be healed and comforted by this blood! Oh that now I may receive more degrees of love to God, and faith in Chriſt, which this blood hath purchaſed for me! Oh that now my poor diſtreſſed Soul may have rich experience of this ſoftning, quickning, healing vertue of the blood of Chriſt, which he hath ſo willingly and ſo freely poured out for me.

IV. When you look thus upon the blood of Chriſt, *let your Soul rejoyce in God*, and call upon all the powers of your Soul to joy and to delight in God and Chriſt: Oh! *Can you think*, that by this blood you are juſtified and pardoned, and not rejoyce? That you are redeemed and reconciled to this blood, and not rejoyce? Is it *poſſible* you ſhould feel the quickening power, and comforting influences of this blood, and not rejoyce? Is it poſſible you ſhould believe this blood is pleading for you, and not rejoyce? *O Lord, my Soul doth joy in thee, my Soul doth magnifie the Lord my Redeemer. Oh how good is it to be here? Oh what comfort is this my Soul is*

thus delighted with! Oh what joy is this I feel so warm about my heart! There is no joy like unto it, I never found any joy like unto it.

V. When you thus consider the blood of Christ in all those excellencies. Oh then *be grieved that you have so long neglected it.* that you did that which was the cause why precious blood was spilt; that you should thrust your sin into his side, to fetch this blood from his very heart. *Oh Lord, was I the cause this blood was shed? Was it my pride and vain-glory that did set a Crown of thorns upon this crucified bleeding Christ? Was it my unbelief, and my apostacy from God that breached his blessed heart, from whence I see these streames of blood so plentifully gushing forth, that I may be washed therein, and justified thereby? What, was I the cause of it? and yet must I have the benefit of it? Did Christ suffer me to murther him, and stab, and pierce his very heart, and then pardon me, and save me when I had done? O Lord! my Soul is grieved, my heart is sorrowful. Oh that I had never sinned! Lord, I hope, if my sins were undone again, I should never do them. Oh that since this blood is shed, it might fall upon my heart, that it may be dissolved into tears! Oh that my eye*

may

may weep, when I see my Saviours heart to bleed! Oh that my heart may be rent asunder, when I see my Saviours flesh to cleave asunder, that this blood may issue forth.

Is this blood such quickening blood? Then, *Lord, I am ashamed that my heart hath been, and is so dull; that I have brought such a dead heart to behold my dying Lord. But if it be a quickning blood, then Oh that I might feel and find it to be so!*

Is this such pleading blood? Then, *Lord, what did I mean when I did plead so long against it? When I framed arguments and excuses to keep me from coming under the power and influence of it?*

Is this indeed such mortifying blood? Oh then, *What did I do when I did neglect to bring my lusts unto it, but to consult how they may live, when Christ had dyed that they might be subdued!*

Is there so many precious excellencies in this blood of Christ? *Oh Sinner, wretch and fool that I was, that did prefer any thing, every thing so long before it, and how so often trampled it under foot.*

But must I joy and sorrow too? Will not either sorrow keep me from rejoycing, or rejoycing prevent my sorrowing? No, both these *may be*, both these *must be*;

this mixture, meddly of affection, doth well become a Believer at the Lords Table. You may mourn that your sins did put Christ to death, and yet you may rejoyce that Christ hath, and would dye for your sins

VI. When you thus consider the blood of Christ, then let your Soul *hate and abhor your sin that was the cause of its effusion*, and would have hindred (if mercy had not prevented) its effectual timely application. Oh that now your heart might rise against your sins, and that you might hate them while you live, with a perfect and implacable hatred! You do not love to see the knife that killed your friend; and will you love to think upon that sin that killed your Lord? Or will you ever do it with delight? *Oh hadst thou any love unto thy Lord, Oh my Soul, thou couldst not then but hate thy sin. Oh now my Soul! Be wrought up to heightned resolution, with greatest indignation and abhorrence to cast away thy sins. Now, Lord, I see that thou hast loved me, and I will hate my sins; and the more I taste of the sweetness of the blood of Christ, the more thou wilt cause my Soul to hate my sin.*

Thus I have given you my thoughts for

for your satisfaction in this Question, how you should consider the blood of Christ in the Sacrament, and have your graces exercised when you so consider it.

CHAP. XIII.

Conclusion 5. *Shewing the necessity of Examination after the Sacrament.*

THat such as are partakers of the Lords Supper, should enquire after participation, what benefit they have received thereby.

There are some that, before the duty, take no pains to prepare themselves, and after the duty do not reflect how they went, nor enquire what is that they got? *After-reflection* is necessary as well as *Previous Examination.* What good have I got? should be a question we should put to our selves after every duty we do perform; Had I any warmth of affection in it? Have I any more love to God, more desires after him, more ability to duty, to bear affliction, to resist temptation, to walk with God? This you should do after every prayer you make, after every Sermon you hear, at the end of every

Sabbath, and after every Sacrament you receive. For want of this reflection these evils follow:

First, For want of this many think they *be better, when indeed they be the worse.* For want of ſtrict and narrow examination *before* the Sacrament, they think they had faith in Chriſt, love to God, and repentance for their ſins; but what they had was but a counterfeit of faith, and love, and other graces, as hypocrites may have: So for want of reflection *after* the Sacrament, they might think they had ſome workings of faith, and love, and ſorrow for ſin, and joy in God; and yet it was not ſo, but ſomething like to theſe, as hypocrites might ſometimes have in their attendance upon God at his Table, and in hearing of the Word, and other duties. Hypocrites might ſhed many tears at a Sacrament, and might have ſome flaſhes of joy through a falſe apprehenſion, that that Chriſt did dye for them, and hath applied this blood unto them, and that they are partakers of the benefits of his death, as grace, pardon, hopes of Heaven, *&c.* and yet ſhall be for ever damned, for not having any of theſe in truth and in reality; and this miſtake is very dangerous,

and

and oftentimes pernicious: In as much as it doth ſtrengthen the *preſumption* of theſe mens hearts, when they do think their faith is ſt engthned, and are more confirmed in their falſe hopes of Heaven and Eternal life, and often go away rejoycing at the thoughts of their good condition, and yet might lie for ever roaring amongſt the damned for their folly and miſtake; and might bleſs God for that which they thought they received from him at the Sacrament, and yet might be for ever caſt from God, becauſe they had not that grace which they thought they felt working in their hearts therein; therefore after-examination is neceſſary.

Secondly, For want of examination after the Sacrament, *you will be kept from after-humiliation, and repentance for your ſins committed at the Table of the Lord.* If you did review and look back upon the frame of your heart, and find you have miſcarried in your work and management in your duty, you ſhould ſee what cauſe you have of lying low before the Lord for ſo great ſin, as to get no good by ſuch an Ordinance that tends ſo much to promote the work of Grace in the hearts of them that come worthily to the

ſame. Your heart when the Miniſter broke the bread, was not broken for your ſin; when you took the bread, your heart was dull and dead, and did not reach forth the hand of faith, to lay hold upon Chriſt and his benefits, and apply them to your ſelf, and ſo did play the hypocrite before God and your fellow Communicants: When the wine was poured forth, and you ſaw how Chriſt did ſhed his blood for ſinners, you could not drop a tear for your ſins that cauſed it, or if you did, it was not from a heart ſenſible of your ſin, or of Gods love unto your Soul; when you took the cup and drank thereof, you did not remember Chriſt as you ſhould have done; and while you were preſent at this Table, your mind was filled with diſtracting thoughts, and your thoughts were wandring, when they ſhould have been fixed upon God and Chriſt; and how ſhall you be humbled for this, if you do not reflect that you are guilty of ſuch ſins? And how ſhall you confeſs this before the Lord upon your knees, when you do not afterwards conſider how it was with you at that time? And how great a ſin is this, and how bad is your heart, neither to be affected at the

Table

Table of the Lord, nor to be afflicted in your Soul after you are gone, that it was not ſo with you? This was your ſin while you were there, that you got no good thereby; and this is alſo your ſin, that you do not bewail it when you come away: whereas it ſhould be lamented from one Sacrament to another, that your heart was indeed ſo bad, and out of frame, when it ſhould have been delighting in God, and loving of God, and ſorrowing for your ſin.

Thirdly, For want of Examination after the Sacrament, *you might receive good and not perceive it, nay, perhaps deny it.* As many have grace, and yet think they have none; ſo many here might receive good, and yet think it is not ſo: You go away, and ſoon forget the workings of God upon your heart, and the workings of your heart towards God; and ſo are tempted to believe it was no otherwiſe with you, than it may be with hypocrites in this Ordinance: and becauſe you do not ſeriouſly conſider, and faithfully keep in your remembrance the experiences you had from God, while you were there, you yield to this temptation when you are come away.

Fourthly,

Fourthly, For want of reflection after the Sacrament, *you are not so thankful after the duty is done for what you did receive, as else you would be.* Many hypocrites go away and rejoyce, when they should mourn; and many gracious Souls go away and mourn, when they should rejoyce; and *both*, because they do not afterwards reflect upon the inward workings of their hearts, to judge of them according to what *indeed* they were. God did come into your heart and humble it: God did come into your heart, and break it: God did come into your heart, and caused it to abhor your sin, and to long after Christ, which you should remember while you live, to adore the riches of his grace, that he should look upon such sin and dust as you are, and cause you to feel such operations of his Spirit; that every time you go into secret, you should give him thanks for these his workings upon your heart: But how shall this be done, if you do not often reflect how it was with you when you were there?

Fifthly, For want of reflection after the Sacrament, *you will oft times take up with the bare performance of the duty, and rest in the work done*; and rest satisfied that you have

have eat and drunk at the Table of the Lord; though you have not eaten the fleſh of Chriſt, nor drunk the blood: and it is too great a ſign that you reſt in the work done, when you do not conſider afterwards how you have done it, nor enquire, Did I pleaſe the Lord while I was eating? Did I pleaſe the Lord while I was drinking at his Table? Did I eat in faith, and drink in faith? Did I find God coming down into my Soul by his Grace and Spirit, and my Soul aſcending up to God by faith and love?

Sixthly, For want of this reflection after the Sacrament, *you will not be ſo earneſtly deſirous after renewed opportunities of receiving, nor have ſuch longings in your Soul to come again.* One would think that the entertainment which God gives unto his people at his Table, the ſmiles that there they ſee in his face, the love that there do perceive to be in his heart, and the favours there they receive from his hands, ſhould ſtir up in their hearts ſuch earneſt breathings as theſe, O when might I come again! O when ſhall I be thus refreſhed again? Chriſt was exceeding ſweet unto my Soul, his comforts were delightful to my heart; O when ſhall I

return

return again unto his Table, that I might have more of that, which on ſuch a day I found! But if this be ſo much out of your thoughts, the other will be too much out of your deſires.

Seventhly, For want of this reflection after the Sacrament, *you will be leſs experienced, and leſs acquainted with the workings of your own heart.* If you reflect upon what your heart did promiſe when you were there, and how you have come ſhort of your promiſe, how your heart did work in hatred unto ſin, and how afterwards (if it be not ſtrictly watched) it will be ready to conſent and yield unto it: If you thus compare your ſelf what you are at the Sacrament, and what your heart would be if not heedfully obſerved afterwards, you would be more acquainted with the deceitfulneſs of your own heart.

Eighthly, For want of this reflection after the Sacrament, *you will be fuller of doubts, and more empty of comforts then elſe you would be.* Sometimes GOD did ſo powerfully work upon your heart, when you were at his Table, in drawing forth your love to him, your hatred to, and ſorrow for your ſin, that you could not deny that you had grace: But at another time

time you might loſe the ſenſe of this, when it might not be ſo with you, and then the Devil doth aſſault you, to perſwade you that you have no grace, becauſe now you do not feel the workings of it; but if you would reflect how it was with you ſuch a time at the Sacrament, you might repel this temptation: Though I do not *now* find the lively workings of my love to God, yet at *ſuch a time* in the Sacrament I did; though *now* I do not find my heart to break, but is dull and out of frame, yet *ſuch a day* in the Sacrament I did: Then I found my ſins my burthen, and the breaking of my heart: Then I did feel my heart to burn in love with God and Chriſt, and this will help to reſolve your preſent doubts, and to expel your preſent fears, and to reſiſt this temptation of the Devil: But if you do not reflect, you might loſe ſo good an evidence of the truth of your grace.

Ninthly, For want of this reflection after the Sacrament, *you will be a grief to the Spirit of God*, whether you did meet with God or no; whether it was well or ill with you when you were there: *If you did meet with God*, and if he did comfort your

your heart, or humble you for ſin, and do not reflect, you grieve the Spirit of God, that he was ſo kind and loving unto you, and you ſo ſoon forget it, to be thankful for it: If *you do not meet with God*, and do not reflect, you grieve the Spirit, that though he abſented himſelf from your Soul, you do ſo ſoon forget it to be humble for it.

Tenthly, It argues your end *was not ſo right as it ſhould have been*; had you aimed indeed at communion with God, and encreaſe of grace, would you not enquire whether you had attained your end?

Eleventhly, It argues *great careleſneſs of heart*, and too great a ſlighting of the benefits of the Sacrament; did you eſteem them, you would enquire whether you had enjoyed them.

Twelfthly, It argues *you are not ſo wiſe for your Soul as you are for your body*; not ſo wiſe for the things of Heaven, as for the things of this World; for after you have been trading for the things of this life, you will caſt up your accounts to ſee what are your gains, and what is added to your ſtock.

Thirteenthly, This will *provoke God in after-duties to withdraw from you*, and to deny

deny that to you in following Ordinances, which you would not ſo much as enquire whether you had got in former duties.

Fourteenthly, *You may decline in grace, and be on the loſing hand, and not eaſily and quickly perceive it*, and fall into a frame of dulneſs before you are aware.

Therefore let it be your conſtant practice, as to examine your ſelf before, that you may know your fitneſs for this duty, ſo examine your ſelf afterwards, that you may know whether you are the *better* or the *worſe* by this duty; for every one is made better, or made worſe by coming to the Lords Table. Phyſick makes the body better or worſe: All Gods Ordinances will have their operation; the Word is a ſavour of life or death to every one that hears it, 2 *Cor.* 2. 15, 16. So many are the worſe by coming to the Lords Table, 1 Cor. 11. 17. *You come together, not for the better, but the worſe*: That you are not the better, is *ſatis culpabile*, ſufficiently blameworthy; but that you are the worſe, this is *male auctum*, the aggravation of your ſin. *Grande id nefas, quando medicina non modo non proficit ægro, ſed in venenum vertitur*: It goes ill with that man whoſe food and

phyſick

phyſick is turned into poyſon, and proves to be his bane; not for his profit, but his detriment.

Here for your ſatisfaction I ſhall enquire after theſe things:

1. *What are the cauſes that ſome go to the Lords Table, and receive no benefit thereby?*

2. *How may a Believer know when he doth receive benefit thereby?*

3. *What muſt a Believer do, if upon this ſearch he findeth ſome advantage by this Ordinance? And what if he do not?*

CHAP. XIV.

Containing the Reaſons why ſome receive no benefit by the Lords Supper?

THe Reaſons why ſome are not the better by going to the Lords Table, are ſuch as theſe:

Firſt, Becauſe *they are not habitually prepared for it*; they have not thoſe neceſſary qualifications; nor habitual graces, that *muſt* be in that mans heart that ſhall be benefited by the Sacrament; they had no life, and therefore are not capable of growth and nouriſhment: Growth of grace,

grace, ſuppoſeth truth of grace: They that have not firſt received a *whole* Chriſt in the Goſpel, in all his Offices, cannot receive a *broken* Chriſt in the Sacrament: They are not united unto Chriſt, and where there is no union, there can be no communion; they are not engrafted into Chriſt, and therefore they receive no fruit from the Croſs of Chriſt. All the benefit that muſt come in by the Sacrament, muſt be by the exercife of Grace, of Faith and love, and ſorrow for ſin, *&c.* but they that have it not cannot exerciſe it.

Secondly, Becauſe *many that are habitually prepared, may be too ſlight in actual preparation:* They did not ſeriouſly, throughly ſearch their hearts and lives, nor enquire after their ſin and wants: They do not ſolemnly, but ſlightly pray to God beforehand: They do not quicken their hungrings after Chriſt, nor go with great, believing expectations of receiving great things from God in this duty.

And God will check you at his Table, by withdrawing himſelf from you, for your neglect before you came. It may be you were buſie about the world, when you ſhou'd have been preparing for your duty: It may be you may be in your ſhop, when

when you ſhould have been in your chamber, or your cloſet: It may be God ſaw you reading your Account-book, when you ſhould have been reading the Hiſtory of the death of Chriſt in the Book of God, and ſhould have been ſtudying the book of your own heart; God ſaw you thinking of the world, when you ſhould have been endeavouring to have warmed your heart in the beliveing thoughts of the blood of God, in the great tranſactions of mans Redemption.

Thirdly, Becauſe *after diligent actual preparation, you have reſted in your foregoing duties, and expected that for your preparations ſake, which you muſt only receive for Chriſts ſake.* It is hard to make diligent preparations, and then deny them when we have done, and expect all through Chriſt: and after our moſt ſerious preparations, to acknowledge them as nothing, and that it will be free grace if God diſcover himſelf unto us at his Table. Sometimes you may obſerve, that after greateſt enlargements in ſecret preparation, you have been moſt ſtraitned in duty: not that God is diſpleaſed with your diligence in preparation, but that you lay too great a ſtreſs upon your ſpiritual duties, and mounted them

them up above their place, and would have made a Christ of your duties, and would have detracted from the merits of Christ in hoping that from God, because you had prepared, which you must only hope for, because Christ hath died: not but that you may, and ought to look after your prayers which you make, and see what returns the Lord doth give you; but there is a difference between an expectation of good things from God *according* to your prayers and preparations, and between an expectation of good things from God *for* your prayers and preparations; and yet you may disclaim this in word, and in your heart secretly too much relie upon them.

Fourthly, Because *God is offended that some sweet and secret sin is too much favoured.* Though there might be no reigning sin in you, which is inconsistent with the state of grace, yet there might be too much connivance and favour shewed to some particular sin: the reason why God smiles no more upon your Soul at his Table, may be because you frown no more upon your sin. God shews no more mercy to you at his Table, because you shew no more severity against your sin; and must

no

not God take it unkindly when you come to commemorate the death of his Son with too much kindneſs in your heart to ſin, that was the cauſe of his death?

Fifthly, Becauſe *you were too remiſs, and let down your ſpiritual watch in the time of receiving*. You loſt holy time, at the holy Sacrament, by entertaining of, and being filled with vain diſtracting thoughts; when you are there, you ſhould be careful to do nothing elſe, and to think of nothing elſe, but what is pertinent to the duty you are engaged in; your own heart will be frequently ſtragling, if you do not keep it, and the Devil will be injecting thoughts of things of another nature; or will fill your minds with thoughts of holy things, but not pertinent to your preſent work: And if you would receive benefit by your receiving, you muſt ſay to Satan, as *Nehemiah* to *Sanballat*, when he would have diverted him from building of the wall, *Neh.* 6. 2,3,4. *Sanballat* ſent to him, ſaying, *Come let us meet together in ſome of the Villages; but they thought to do me miſchief. And I ſent Meſſengers to him, ſaying, I am doing a great work, ſo that I cannot come down. Why ſhould the Work ceaſe while I leave it and come to you. Yet they ſent unto me four*

times

times after that ſort, and I anſwered him after the ſame manner. When you are receiving, the Devil would parley with you, but it is to do you miſchief, therefore reply unto him, I am doing a great work, ſo that I have no time to entertain thy ſuggeſtions. O mine Enemy! I have other things to think upon, here is the death of my Lord, and his love in dying for me to think upon: And why ſhould this work ceaſe, while I entertain thy ſuggeſtions? So far as your thoughts wander, ſo far your work at the Lords Table ſtands ſtill. And if Satan ſollicite you four, or more times, ſtill anſwer after the ſame manner, be as conſtant in reſiſting, as he is in ſolliciting, and you will find benefit by the duty, if you ply your work when you are there.

Sixthly. Becauſe *you have not conſcientiouſly endeavoured to live up to reſolutions made in former receivings.* Did you not there promiſe, if God would pleaſe to manifeſt himſelf unto you, and warm your heart, and pardon your ſin, and ſpeak peace unto your Soul, you would carefully avoid the like tranſgreſſions? That you would reſiſt Satans temptations, and be better in every relation, and fill up the duties that God requires at your hands; that you

you would pray more, and pray better; that you would take heed of after-paſſion, if God would pardon your former paſſion? And yet you have come ſhort of all this, not onely through inavoidable infirmity, but through careleſneſs, and letting down your Spiritual watch: When the temptation hath aſſaulted you again, you have quietly yielded again, and God hath not ſeen as much circumſpection in your converſation as before; and do you think the next time you do receive, that God will not make you go away without the comfort of his Ordinance, who deny to him the care of your converſation? If you would have God to do you good by his Ordinances, you muſt walk ſo holily when any Ordinance is over, that you may meet with God in another, or in the ſame at another time.

CHAP.

CHAP. XV.

Shewing how we may know whether we got good by coming to the Lords Supper.

THat you may know whether you receive benefit to your Soul by coming to the Lords Supper, you must be careful that you do not mistake. To prevent which, let me premise:

First, Take heed that you do not conclude, *you have no benefit at all, because you have not so much as you perceive some other Christians to have*: For Gods discoveries to his people are arbitrary and gradual, when he will, to whom he will, and in what measure he will.

Secondly, Take heed that you do not conclude, *you have no benefit at all, if you have not so much as you hoped for or expected.* You aimed at much, and found but little, yet do not say, it was altogether an empty Ordinance to your Soul.

Thirdly, Take heed that you do not conclude, *you have no benefit at all if you have it not in that particular and kind that you looked for*: It may be you may aim at a great deal of comfort and joy when you

went, and God may deny you that, and make you to ſorrow and be broken more for your ſins; this is Spiritual benefit, though not in the way as you look for it.

Fourthly, Take heed you do not conclude the Sacrament *did you no good at all, if you do not ſenſibly perceive it in the very act of receiving*, or while you are actually under the Ordinance: To have no benefit by it then, is very ſad and uncomfortable; but yet limit not the efficacy of the Ordinance onely to the time of receiving, but obſerve how it works with you after it is paſt; it may be ſometimes you may mourn more, and rejoyce more afterwards, than when you were at the Table. Now to reſolve your doubt, conſider, *you do get real benefit by the Lords Supper:*

Firſt, When you find *your heart thereby more ſtrongly engaged to inward and unfeigned holineſs.* When you feel your heart more obliged to walk with God with more circumſpection and care than you did before.

Secondly, When you find *your Faith is more encreaſed*, you can relie upon Chriſt more fiducially than you could before;

when

when you went, you did purpoſe to take Chriſt upon his own terms, but when you come away, your purpoſe is more ſettled, and you are more reſolved in Chriſts way, to venture the everlaſting concernments of our Soul upon him.

Thirdly, When you find *your love to Chriſt hereby to be more inflamed*: You loved him truly before, but now you love him ſtrongly; your Soul is ſick while he is abſent, but when he is with you, you are ſatisfied; he now dwelleth more in your thoughts than before he did, a ſign you love him more than before you did.

Fourthly, When *communion with God in the Sacrament is obtained*, and God gives you the meeting. The Ordinance then will certainly do you good, when you find your grace go forth in exerciſe towards God, and the Spirit of God breathing upon your Soul, by the powerful influences thereof affecting of you.

Fifthly, When *your ſpiritual delight and joy in God and Chriſt is more raiſed*: Before you did delight too much in the World, and in your Friends, and in your riches, and leſs in Chriſt; but now more in Chriſt, and leſs in theſe: When you think

of God you can rejoyce when you ſpeak of Chriſt, your ſoul triumpheth in him.

Sixthly, When *your Soul under the ſight and ſenſe of ſin is more deeply humbled.* If you have not joy in the Sacrament, yet if you have more ingenious ſorrow for your ſin, God hath done you good thereby: If you do not come away with a rejoycing heart, yet if you come away with a weeping eye, proceeding from a truly contrite Spirit, bleſs God for his mercy to you in that Ordinance.

Seventhly, When *corruption and ſin is more abated and becomes more loathſome to your Soul*: When the *thoughts* of ſin are more loathſome to you, then the *actings* of it formerly were: When you groan more under the weight and load of ſin, and do ſet your ſelf more reſolvedly againſt it.

Eighthly, When *your deſires, after full enjoyment of God and Chriſt, in glory are more enlarged*: Here you feel the workings of his Spirit, that makes you long to behold his face in his glorious Kingdom, that the little taſte you have of Gods manifeſted love unto your Soul, makes you almoſt impatient till God ſhall take you to himſelf.

Ninthly,

Ninthly, When *your heart is more ſuſpected*: and you walk with a greater holy jealouſie, and you do not loſe the end of your going; and that you have a holy fear, that you break not Covenant with God, when his vows are upon you.

Tenthly, When *you ſet a high valuation and eſteem upon this Ordinance, and prefer it before your neceſſary food*: and find that your ſoul deſires you may come again, for this very end, that you might meet with more of God another time.

Eleventhly, When *you are more ſtrengthened and emboldened to undergo the loſs of all things for Jeſus ſake*: When you ſee how Chriſt hath ſuffered for you, even unto death, you now count not your very life too dear to lay down for Chriſt.

Twelfthly, When *you come away truly thankful for what you had, and truly ſorrowful, you had no more*: If you come away ſorrowing, thinking you have not met with Chriſt, that very ſorrow proves you did meet with Chriſt, elſe you had not ſorrowed, when you think you miſſed of him; by ſuch things as theſe judge.

CHAP. XVI.

Shewing how we are to live after We have been at the Lords Supper.

IF you did find no benefit, then do theſe three things:

Firſt, Examine *what may be the cauſe*, why God withheld the benefit of the Ordinance from you; Why it was, it proved an empty duty unto you.

Secondly, *Greatly bewail this before the Lord*, that through your own miſcarriage, you ſhoul loſe the great advantage that might have been received.

Thirdly, *Labour to feel the benefit of the Sacrament by Repentance, and exerciſe of Faith upon Chriſt when the duty is over*: and pray for the efficacy of it.

If you have had good ſucceſs, do likewiſe three things,

Firſt, Give *to God the glory of it*; take you the comfort, give God the glory.

Secondly, The *more good you get, the more frequent it*: It is good to be often there where you meet with God.

Thirdly, *Let your converſation after the Sacrament, witneſs the good that you receive in*

in and by the Sacrament: You ſay ſo, live ſo, that all may ſee it: An holy, ſuitable converſation, in living up to Sacramental obligations, will convince your ſelf and others that there is ſome real good, that you do get by attending upon God therein.

But alas! how few do live as becometh thoſe that have been at the Table of the Lord? If you did but liſten to their diſcourſe, as ſoon as they are gone from this Ordinance, you ſhould hear ſome talking preſently of the World, or of ſomething impertinent to what they have been about: If you did but follow them from the Lords Table to their own, what unſavory words ſhould you hear from them? How frothy and vain is their diſcourſe? And if you obſerve their actions, even upon the ſame day, and ſometimes in the ſame hour that they have been eating and drinking at the Table of the Lord, you would perceive that they have preſently forgot where they have been, and what they have been doing, and the obligations that there were laid upon them to live better. You ſhould ſee one drunk with paſſion, another filled with carnal mirth, another careleſs in the after-duties of the Sabbath:

trace them in their lives in the week following, and you ſhall ſee them as worldly, as vain, as negligent as others that never had been at ſuch an Ordinance.

Therefore that I might be inſtrumental (and Oh that I may) to ſtir you up to live as becomes thoſe that frequent the Lords Table, I ſhall ſpeak to theſe three things:

Firſt, *Why ſhould you give all diligence in endeavouring to live ſuitably to the obligations laid upon you at the Table of the Lord.*

Secondly, *How you ſhould live and walk after the Sacrament, that your converſation might be ſuitable to your Sacramental Obligations.*

Thirdly, *What are the aggravations of this ſin, in not living as becometh thoſe that have been at the Table of the Lord.*

Firſt, It requires your utmoſt diligence to endeavour to live ſuitably to the Sacrament, if you conſider,

1. *That your priviledges are greater than the priviledges of many others,* whom God doth not invite, nor call (while ſuch) to come unto his Table: God honors you above the wicked in the world, above the ungodly and prophane; and the greater your priviledge and dignity is, the greater ſhould

ſhould your diligence be in living up to after-duties. *Mephiboſheth* eſteemed it a great dignity and favour that he ſhould eat bread at King *David*'s Table, 2 Sam. 9.7,8. And is it not a greater dignity to eat of the bread of life, at the Table of the King of Heaven?

2. *The Devil will be aſſaulting you with new temptations, to draw you unto ſin, after you have been at the Table of the Lord.* If God hath ſpoken peace unto your Conſcience, the Devil will be endeavouring to break your peace: If you have got a pardon of your old ſins, he will be tempting you again to the committing of new, and the greater diſcoveries you have had of God, when you were there, the greater will his temptations be, to draw you into ſin, when you come from thence. When Chriſt was baptized, and God had owned him by a voyce from Heaven, then he was tempted by the Devil, *Matth.* 3 17. and 4. 1. And if the Devil be diligent to tempt you after ſuch a duty, ſhould not you be diligent to reſiſt him? Or, if you be not, is it not likely you will do ſomething that will be unbecoming one that hath been at this Ordinance? Let you your ſelf be judge.

3. *You are to go again in the following week unto your worldly Business and employments*, and to trade in things below, and how soon will you lose the sense of Gods love, and the sweet delight your Soul was filled with, by dealing in the World, if you are not watchful?

4. *Your own heart is apt to grow cold and dull again, after you have been warmed and heated in the Sacrament*; Therefore you must be diligent after such a duty. The water that is heated by the fire, still retains a principle that reduceth it unto its former coldness, when it is removed from the fire, and so doth you heart.

Secondly, If you would walk and live as becometh one that hath been at the Table of the Lord; you must,

1. *Endeavour to live and walk as Christ did*, when he was here upon the Earth. When you have been commemorating Christs death, you must come away purposing to imitate his life. For as Christ in his sufferings hath left us an example how we ought to suffer, 1 *Pet.* 2. 21. So Christ in his life hath left us an example how we ought to live, 1 *John.* 6. 2 Then you will walk suitably to that Ordinance, which is a Commemoration of Christs death,

death, when you tread in his steps, while he lived upon the Earth.

2. *Walk and live as one that is redeemed by the blood of Christ should live.* In the Sacrament you have seen the greatness of the price that was payed for you to redeem you from the torments of Hell, from the wrath of God, the curse of the Law, the power of sin: Here it is, you see you are redeemed and brought, and therefore you are no longer your own, but his that dyed for you, 1 Cor. 6. 19 --- *And ye are not your own*, vers. 20. *For ye are bought with a price; therefore glorifie God in your body and in your spirit, which are Gods.* Oh how should a man redeemed from eternal torments walk and live.

3. *Walk and live as one that hath been sea'd up to the day of Redemption should live.* In the Sacrament you do not onely see that you are redeemed, but also that you are sea'ed unto the day of redemption; you are assured of Heaven and Eternal life; and Oh how should a person, that in the Sacrament hath had the Seal of the Covenant of Grace assuring him of life and glory, walk and live!

4. *Walk and live as one to whom the Lord hath spoken peace should live.* In the Lord

Lords Supper God hath told you, he is reconciled unto you, he hath ſaid unto you, my Son, my Daughter, *be of good cheer, thy ſins be forgiven thee*: Then go and live, as one pardoned by the Lord ſhould live.

5. *Walk and live as one that hath renewed his Covenant with God ſhou'd live.* Be as ſtrict againſt ſin after the Sacrament, as you did purpoſe when you were there. God hath avouched himſelf to be your God, and you have avouched your ſelf to be the Lords, then live accordingly.

6. *Walk and live as one that hath ſeen ſuch ſights at a Sacrament as you have ſeen.* Here you have ſeen the dreadful wrath of God againſt ſin, the ſeverity and the ſtrictneſs of his Juſtice againſt ſin: here you have ſeen the evil of ſin, and the deſerts thereof, here you have ſeen what a precious thing the Soul of man is, by the price that was paid for it: Here you have ſeen the love of God and Chriſt to poor Sinners; then live with that fear of ſin, with that care of your immortal precious ſoul, with that diligence to pleaſe and love God, as one that hath had ſuch ſights ſhould do.

But

But more particularly:

1. After you have been at the Table of the Lord, *you muſt make conſcience of abſtaining from thoſe ſins that here you did bewail*, that there you ſorrowed for: to weep for ſin at the Sacrament, and to indulge it when you come away, is great hypocriſie: Will you (while there) ſeem to be grieved for your ſin, and yet afterwards be unwilling to forſake it? Did you reſolve againſt it, or did you not? If you did not, the Lord forgive you, your ſin is great, and your love to ſin was great, when you would not ſo much as purpoſe to leave your ſin, nor reſolve againſt it: no, not when you ſaw what Chriſt hath ſuffered for ſin: If you did, then do as you did purpoſe and reſolve; eſpecially, watch moſt againſt that ſin, that you have oftenеſt found prevailing againſt you, that your heart is almoſt ready to yield unto, and your Conſcience did moſt reproach you for, when you were at the Table of the Lord. Your endeavour muſt be againſt all ſin, but chiefly againſt your chieſeſt ſin. Oh never ſmile upon your ſin, which you ſee hath put to death your Lord, the Prince of life!

2. *After you have been at the Sacrament, be*

be conſcious in diſcharging of other duties, which this Ordinance doth engage you to. Yield obedience to the commands of God, which he hath given you to be the rule of your life: This was your duty before, but now there is another bond to tie you to it; there is a *ſuperadded* obligation laid upon you ſo to do; and your neglect and diſobedience will be more hainous if you do not,

Firſt, Be more frequent and more fervent *in your ſecret addreſſes unto God.* Beſides your worſhipping of God in your Family (which ſome that comes to the Table of the Lord do ſhamefully neglect) be much with God alone. Oh how ſhould you love and delight to have communion with God in ſecret, when no eye doth ſee you, but the eye of God, whom you have ſeen in the Sacrament, hath given his Son to you and for you!

Secondly, *Labour after growth in grace*: This ſhould have been in your deſires before you went, and it ſhould be your *endeavour* when you come from thence, to have more love to God then you had before, to have ſtronger Faith in Chriſt then you had before, to have more delight in God and Chriſt, and more ardent deſires than you had before.

Thirdly,

Thirdly, *Be more resolved to suffer, and to dye for Christ, than you were before.* At the Lords Table; you have seen what Christ hath done and suffered for you, be you thereby more resolved not onely to do, but to suffer also for his sake: but not onely more eminent in your active, but more patient in your passive obedience than before.

Fourthly, *Live in love with all that are partakers of the same benefits with you.* Yea, in this Ordinance you have an example of loving your very enemies, as Christ did when he dyed for you: but a more special and peculiar love you are taught to have to all the Members of Christs Mystical Body, when you see in this Ordinance, how Christ hath loved them all, *Eph.5.2: Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour.*

Fifthly, *Be not so afraid to dye after you have seen the death of Christ in the Sacrament represented to you.* Christ hath conquered this enemy, he hath made death your friend to open the door to you, that you may go and live with him, who hath dyed for you.

Thirdly, If you do not live as becomes one

one that hath been at the Table of the Lord, consider the greatness of your sin, in these aggravations of it. If you live a loose and carnal life, after you have partaken of this Ordinance:

1. *You break Covenant with God*, and those promises which you made to him of better obedience, you did again resign your self to be the Lords; if you did not, that was your sin, if you did, and do not answer it in your life, this is your sin.

2. *You dishonor Christ*, if you live not suitably to this Ordinance; you profess your self to be one of his Disciples, else what did you there? If you be, and do not live accordingly, you dishonor him whom you there had seen so much vilified and reproached by others for you, and yet shall he be reproached by others by reason of you?

3. *You do grieve the Spirit of God*, if you live not holily after the Sacrament: Did not the Spirit of God come and bear you witness, that you were a Son of God, and did secretly and powerfully perswade your heart, that God, through the death of his Son, was reconciled to you, and that your sins were pardoned, and that your Soul should be saved when you dye? And must

not

not this be a grief unto him, to ſee you walk ſo unworthy of his love?

4. *You diſcredit your profeſſion*, and cauſe the holy ways of God to be evil ſpoken of, if you lead not an holy life after you have been at the Table of the Lord. Thoſe that will not be holy themſelves, will blame you, and reproach your profeſſion if you be not holy. Such a man goes to the Sacrament, and yet will be unjuſt, and yet is vain in his diſcourſe, and we ſee but little difference betwixt his life and ours, and ſo will be hardened in their evil ways, and be prejudiced againſt Religion, by the unſuitable converſations of thoſe that do profeſs it.

5. Falling into ſin which you have purpoſed and reſolved againſt at the Lords Supper, *will more deeply wound your conſcience, and diſturb your peace.* When Conſcience ſhall tell you, you reſolved againſt this ſin, and yet you have committed it; you promiſed to be more watchful againſt the occaſions and appearances of this evil, but you have wilfully run into the committing of it, or when tempted to it, you willingly conſented.

6. Unſuitable walking after you have been at the Lords Table, *will cauſe you to loſe*

loſe much of your holy confidence when you go again. It will much hinder your application of Chriſt unto your ſelf, that you cannot with that holy confidence ſay, *This Chriſt did dye for me*; eſpecially if you be not deeply humbled for your falling before you come again.

7. Unſuitable walking after this Ordinance, *will provoke the Lord to withdraw from you*, and to leave you in a deſerted ſtate, to leave you in the dulneſs and the deadneſs of your heart; to take away his comforts from your heart, and to conceal his love from your Soul, till you learn to walk more worthy of it.

8. Unſuitable walking after this Ordinance, *will be great unthankfulneſs unto God* for the giving of his Son, and all the priviledges you have been partakers of by him. It is not your praiſing God with your lips, but chiefly with your lives; not onely in your words, but principally in your works, that will prove you truly thankful unto God. All that God requires from you for all the bleſſings purchaſed by the death of Chriſt, and made over to you in the Sacrament, is that you ſhould be thankful unto him, and to improve them to his praiſe and glory; but you cannot have a thank-

thankful heart, if you have not a ſuitable converſation.

Theſe are ſome of thoſe evils and aggravations of your ſin in this reſpect, which you ſhould be careful to prevent; that in nothing you may provoke your God to anger and diſpleaſure, but behave your ſelf *before*, and *in*, and *after* your participation of this holy Ordinance, that God may delight in you through Chriſt; and might welcome you to this Table here, and to his Kingdom when you leave this World; where you ſhould be filled with thoſe delights and joys, of which you have a taſte in this imperfect ſtate at the Table of the Lord,

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A ſhort

A ſhort Dialogue between a Miniſter and a private Chriſtian, that deſires to partake of the Lords Supper.

Chriſtian,

SIR, if it will not be an interruption to you, in your work, I deſire your advice and counſel about a duty that concerns my ſoul.

Miniſter, *It is the work which God hath committed to my charge to further Souls in their way to Heaven, and direct them in their duty in order thereunto; therefore if your buſineſs with me be ſuch, tell me what it is you do deſire.*

C. My earneſt deſire is to partake of the Sacrament of the Lords Supper.

M. *Did you never yet receive this Sacrament?*

C. No.

M. *Why have you lived ſo long in the neglect of this Ordinance?*

C. Becauſe I have been full of doubts and fears concerning my fitneſs for it.

M. *Have*

M. *Have you then got your doubts resolved? and are you perswaded that you are an invited guest unto this holy Supper?*

C. Sometimes I have some hopes that God doth call me to it, but sometimes I fear that I am not prepared for it, and therefore I beg your direction what I ought to do.

M. *You know that a Minister cannot look into your heart, nor infallibly discern, whether you have grace or no? Should you not then rather search and examine your self, since you may know the state of your own soul, which another cannot?*

C. I know that no man can know my heart, and whether I be fit before God; but you may take account of my knowledge in order to it; and if I speak the truth, and do not lie (which in the presence of God, at whose Tribunal I must shortly stand, I promise) while I declare to you the workings of the Spirit of God upon my heart, you may tell me from the Word of God, what my condition is, neither do I come to spare my pains in examining of my self, but that hereby I might be the better enabled for it.

M. *Are you willing then that I should try your knowledge concerning the Lords Supper,*

and

and enquire into the grounds and reasons of your hopes, why you think you are fitted for this duty?

C. I ought to be always ready to give an answer to every man that asketh me a reason of the hope that is in me, much more to such whom God hath set to watch for my Soul, and especially when I desire to partake of the Lords Supper.

M. Tell me then what is the Lords Supper?

C. The Lords Supper is the second Sacrament of the New Testament, 1 *Cor.* 11. 25. instituted by Christ, *Luk.* 22. 19, 20. wherein by the signs of Bread and Wine, and the actions that concern the same, *Mat.* 26 26, 27. we shew forth his death, 1 *Cor.* 11. 26. and God signifieth, sealeth and exhibiteth the Body and Blood of Christ, 1 *Cor.* 10. 16. with all the benefits of his death and passion, to every worthy receiver, for his spiritual nourishment and growth in grace.

M. Why is it called the Lords Supper?

C Not because it is appointed a Supper to us, but because Christ sitting at his last Supper, ordained it instead of the Passover, *Matth* 26. 26.

M. How long is the Lords Supper to continue in the Church?

C. Till

C. Till Christs coming in glory, 1 *Cor.* 11. 26.

M. *Is it the duty of Believers to receive the Lords Supper?*

C. Yes: Else 1. They disobey Christs command, *Luke* 22. 19. 2. Slights Christs love in appointing it for them. 3. Neglect a profitable means for their growth in grace. And 4. Provoke God to great displeasure, *Mat.* 22. 2. to *verſ.* 9.

M. *Is it the duty of Believers often to partake of the Lords Supper?*

C. 1. Christs command, 1 *Cor.* 11. 26. 2. The Apostles practice, *Acts* 2. 42. and 20. 7. 3. Their own necessities being often dull, *John* 20. 9. and often doubting, *Mat.* 28. 17. and often backward to believe, *Lu.* 24. 25. or to remember Christs doctrine about his death, *Luke* 24, 5, 6, 7, 8. their often spiritual wants, *Phil.* 4. 19. their too often decays in grace, *Rev.* 2. 4. and 3. 2. their often sinning against God. *Jam.* 3. 2. and their often need of cleansing by the blood of Christ, *John* 13. 8. 1 *John* 1. 7. and often need of pardon, *Mat.* 6. 12. do require that Believers should often partake of the Lords Supper.

M. *Do Hypocrites and Unbelievers eat and drink Christs body and blood?*

C. No

C. No: ſuch receivd onely the outward elements.

M. Is not how their caſe dangerous?

C. Yes: Becauſe, 1. Their ſin is great, being guilty of Chriſts body and blood, 1 *Cor.* 11. 27. 2. They eat damnation to themſelves, *v.* 29. 3. Are ſickly, and do dye for this ſin, *v.* 30. For this God caſts ſome mens bodies to the grave, and their ſouls to Hell.

M. What courſe muſt you then take to prevent this ſin and danger?

C. I muſt give all ſerious diligence to prepare my heart for ſo great a work.

M. Why do you think preparation is ſo needful?

C. Becauſe, 1. All men are naturally unfit. 2. After Converſion, Believers are often indiſpoſed for it. 3. God will come and view his gueſts, *Mat.* 22. 11. 4. We have to do with the blood of the Son of God. 5. Many duties here do meet. And 6. God hath made great preparations for us.

M. How muſt you prepare your ſelf for the Lords Supper?

C. By a ſerious narrow ſearch of my heart, whether I have thoſe graces which God requires in worthy receivers, and by fervent ſolemn prayer.

M. What

M. *What are those Graces which God requires in our worthy Receivers?*

C Knowledge, Faith, Love to God, Repentance, and New Obedience.

M. *Why is knowledge necessary?*

C. Because without Knowledge the heart cannot be good, *Prov.* 19. 2. Nor can a man examine himself, nor discern the Lords Body.

M. *What knowledge is necessary?*

C. It is necessary to know how we were created, how we fell from God, and how we are recovered.

M. *How were we created?*

C. After the Image of God, *Gen* 1.27. in Knowledge, Righteousness and Holiness, *Col* 3.10. *Eph.*4.24.

M. *How came we then to be so sinful and miserable?*

C. By the first transgression of our first Parents, *Rom.*5.12,18.

M. *Wherein consists the sinfulness of our estate, by reason of our first Parents fall?*

C. In the imputation of *Adams first sin*, *Rom.*5.19. The privation of the Image of God which we had at first, *Rom.*3.10. And in the propensity of our hearts to the vilest sin, *Gen.*8.21. and 6.5.

M. *Can you declare more particularly*

the ſinfulneſs of the ſeveral faculties of the ſoul and members of the body?

C. The underſtanding is dark and ignorant, 1 *Cor.* 2,14. *Epheſ.* 4. 18. An enemy to God, *Rom.* 8.7. Vain, *Epheſ.* 4. 17. The will is ſtubborn and rebellious, *John* 5. 40. *Matth.* 23. 27. Unable to chuſe good, *Phil.* 2. 13. The Conſcience is defiled, *Tit.* 1. 15. In ſome feared, 1 *Tim.* 4. 2. Erroneous, *John* 16. 2. Doubting, *Rom.* 14. 23. The heart is as hard as an Adamant, *Zech.* 7. 11, 12. The Affections turned from the beſt objects; the *liking* Affections which ſhould be placed upon God, are towards evil: Naturally men *love* pleaſures more than God, 2 *Tim.* 3. 4. And riches, *Mat.* 19. 21, 22. And themſelves, *Matth.* 16. 24. And their Relations, *Matth.* 10. 37. And *deſire* any thing rather than God and Chriſt, *Iſa.* 33. 2. *John* 21. 14. And *delight* in evil, not in good, *Prov.* 2. 14. Their *diſliking* Affections which ſhould be againſt ſin, are againſt God: *Haters* of God, *Rom.* 1. 10. *Grieving* at Gods goodneſs to others, *Matth.* 20. 11. to 16. The Memory apt to forget good, *Heb.* 12. 5. *Deut.* 8 10, 11, 14. To remember evil, *Ezek.* 23. 19, 21. And when it remembers good, it is for a wrong end,

Mat.

Mat. 27. 63. So all the members of the Body are inſtruments of ſin, *Rom.* 6. 19. Eyes are full of Adultery, 2 *Pet.* 2.14, Feet ſwift to ſin, Throat, Tongue, Lips, Mouth, full of ſin, *Rom.* 3. 13, 14, 15.

M. *Wherein will the knowledge of this ſinfulneſs of man be uſeful to you, when you go to the Lords Table?*

C. It will be an help to break my heart when I am there, that I ſhould be ſuch a bundle and lump of ſin; to feel a need of Chriſt, and to admire the love of God, in ſending his Son to dye for ſuch a filthy, loathſome and polluted wretch.

M. *What is the miſery of that eſtate into which man fell?*

C. The puniſhments that are due to man for ſin, are, 1. All temporal miſeries, as Gods curſe upon the Creatures, *Gen.* 3. 17. *Rom.* 8. 20. Upon his Eſtate, *Deut.* 22. 17. Children, *v.* 18. And all he takes in hand, *v.* 20. Sickneſſes; as Plague, *v.* 21. Conſumption, Feaver, Agues, *&c. v.* 22. 27. *Levit.* 26. 19 Famine, *Deut.* 28. 22, 23, 24. Madneſs, *v.* 28. Death, *Rom.* 6. 23. *Gen.* 2. 17. and 3. 10. Yea, all the curſes that are written in the Book of God, *Deut.* 29. 20, 27. And that are not written, *Deut.* 28. 61. 2. *Spiritual miſeries.* By nature man is dead

in ſin, *Eph.*2.1. A child of wrath, *Epheſ.* 2.3. And of the Devil, *John* 8.44. Loathſom to God *Ezek.*16.5.A ſtranger to him, *Eph.* 2. 19. Under blindneſs of minde, *Iſa.*6.9. In danger of Hell, but doth not ſee it, *Rom.* 11. 8. Nor fear it, *Deut.* 29. 19. Inſenſible of ſin, *Iſa.* 48. 4. But ſomtimes filled with ſuch horrour of conſcience, that he is weary of his life. *Gen.* 4.13,14. And will die by his own hands rather then bear it, *Mat.* 27. 3, 4, 5. Hath a reprobate mind, *Rom.* 1. 28. And vile affections, *Rom.* 1. 26. Is under the power of the Devil, *Epheſ.* 2. 2. And of luſts, *v.*3. And is prone to unnatural wickedneſs, *Gen.* 19.5. Indeed this is his miſery, that God is angry with him every day, *Pſal.*7.11. And that nothing he can do doth pleaſe God, *Rom.* 8.8. 3. *Eternal miſeries*: As baniſhment from the comfortable Preſence of God for ever, *Mat.* 23. 2*Theſ.* 1. 9. The pains of Hell, *Rev.* 20. 15. in a lake of fire and brimſtone, *Rev.* 21. 8. That ſhall never be quenched, *Mark* 9.44. With the company of curſed, tormented, and tormenting devils, *Mat.* 25.41. Where the Worm ſhall never die, *Mark* 9. 46. And the torment ſhall be eaſeleſs, *Luke* 16. 24,25. Remedileſs,

verſe

verſe 26. Endleſs, *Rev.* 14: 10, 11.

M. *Wherein wil your knowledge of this promote yur fitneſs for the Lords Supper?*

C. It will make me the more importunately to cry for mercy, *Luke* 18.13. To ſee my need of Chriſt, *Mat.* 9. 12. To haſten to him, and believe on him, *Acts* 16. 29 to 35. To value Chriſt above all, *Phil.* 3. 7, 8. To confeſs my ſins, *Luke* 15. 18. And to grieve for them, *Acts* 2, 37.

M. *By whom are you recovered from this ſin and miſery?*

C. By Jeſus Chriſt alone, *Acts* 4. 12.

M. *Who was Chriſt?*

C. The Eternal Son of God, *Pſal.* 2. 7. Who became man, *John* 1. 14. Who was and is God, *John* 1. 1. and Man, 1 *Tim.* 2, 5. In two diſtinct Natures, *Mat.* 22. 41. to 46. and *Rom.* 1. 3, 4. And one Perſon for ever, *John* 3. 13.

M, *Why was it neceſſary that the Mediator betwixt God and Man, ſhould be both God and Man?*

C. If he had not been Man, he could not have died, 1 *Tim.* 6. 16. And if he had not been God, his death had not been ſatisfactory for our ſins, nor have purchaſed his Church, *Acts* 20. 23.

M. *How doth Chriſt recover us from every ſin and miſery?*

C. By executing the Office of Prophet, *Acts* 3. 22. Prieſt, *Heb.* 5. 6. And King, *Pſal.* 2. 6.

M. *Why was it neceſſary that Chriſt ſhould execute this threefold Office?*

C. To cure us of a threefold miſery that we lay under.

M. *What was the firſt?*

C. We were blind and ignorant, *Mat.* 19. 14. and 23. 16, 17, 19, 24, 26. Therefore he became a Prophet, to reveal to us the will of God for our ſalvation, *John* 1. 28.

M. *What was the ſecond?*

C. We had ſinned, and could not ſatisfie the Juſtice of God, *Mic.* 6. 6. 7. Therefore he became our Prieſt, by dying to ſatisfie Gods Juſtice, and to intercede for us, *Iſa.* 53. 4, 5, 6. *Heb.* 7. 25.

M. *What was the third?*

C. We were weak, *Rom.* 5. 6. and could neither turn to God, *Jer.* 31, 18. and 17. 14. *Lam.* 5. 21. Nor ſubdue our enemies, *Mark* 5. 2, to 14. Therefore he became our King, to ſubdue us to himſelf, *Pſalm* 110. 3. And to ſave us, *Iſaiah* 33. 22. And to return and conquer his and our enemies,

enemies, *Pſal.* 110. 1. 1 *Corinth.* 15, 24, 25, 26.

M. *How are we made partakers of Chriſt and his benefits?*

C. By Faith, *John* 3. 16. *Acts* 13. 39. *Epheſ* 2. 8.

M. *What is Faith?*

C. It is an hearty receiving of Chriſt for Lord and Saviour, *John* 1. 12. Or, a reſting upon Chriſt alone for Salvation.

M *Why do you ſay that Faith is neceſſary to Worthy receiving?*

C. Becauſe, 1. Without Faith it is impoſſible to pleaſe God, *Heb.* 11. 6. and we ſhould not diſpleaſe him at his Table. 2. By Faith we are the Children of God, *John* 1. 12. *Gal.* 3. 26. And this is Childrens Bread, and Gods Houſhold Proviſions: And we are not of the Houſhold of God, till we are of the Houſhold of Faith, *Epheſ.* 2. 19. *Gal.* 2. 10. 3. The Lords Supper doth not ſanctifie unbelievers, but unbelievers prophane the Lords Supper, *Hag.* 2. 12, 13, 14. 4. Becauſe of many Scripture expreſſions, ſetting forth the uſefulneſs of Faith, it is the food of the ſoul, and at the Lords Supper we ſhould come to Chriſt, *John* 6. 35. It is the mouth of the ſoul, *John* 6. 35. And there we ſhould

feed upon Chriſt, it is the Hand of the Soul to receive Chriſt; *John* 1.12. And we ſhould take Chriſt when we take the Bread; it is the eye of the Soul, *Iſa.* 45. 22. And there we ſhould beho'd our crucified Lord: it is the Life of the Soul, *Gal.* 2.20. And a dead man cannot feed upon Chriſt.

M. *Why did you ſay that repentance is neceſſary to worthy receiving?*

C. Becauſe 1. We are to judge our ſelves, 1 *Cor.* 11.31. 2. A ſoft heart will receive the impreſſion of this Seal. 3. Becauſe a man is to turn from Sin when he comes to the Lords Table.

M. *Why did you ſay that love to God is neceſſary?*

C. Becauſe it is uncomfortable to ſit down at the Table of an enemy; but dreadful and dangerous to ſit down in our enmity at the Table of the Lord. If a man keep up his fellowſhip with the Devil, he provoketh God, if he comes to his Table, 1 *Cor.* 10.21, 22.

M. *Why did you ſay that New Obedience is neceſſary?*

C. Elſe a man will come in his rebellion. God preferreth obedience before ſacrifice; elſe a man doth not receive out of obedience

ence unto God, but for ſome ſiniſter end. A diſobedient liver cannot be a worthy receiver, nor have communion with God, 1 *John* 1. 6, 7.

M. *If theſe things be ſo neceſſary, doth it not concern you to examine whether they be wrought in your heart?*

C. Yes.

M, *What are the ſigns of true Faith?*

C. 1. A prizing of Chriſt above all things in this World, 1 *Pet* 2. 7, 2. Willingneſs to receive him into the heart upon Goſpel-terms, for Lord and Saviour, *John* 1. 12. 3 If it purifie the heart, *Acts* 15, 9. 4. If it be fruitful in good works, *James* 2. 17. 5. If it enable us to overcome the world, 1 *John* 5 4.

M. *How do you know you love God?*

C. Becauſe 1. I am grieved at his abſence, and cannot be ſatisfied till I find him, *Cant.* 3. 1, 2, 3. 2. By my deſires to be like him and love to thoſe that are like him, 1 *John* 4. 7. 12. 3. By my hatred unto ſin, *Pſal.* 97. 10. 4. By my obedience unto his commands, *Exod.* 20. 6. *John* 14. 21, 23. 5. By my deſires to have an heart to part with all for him, that he might have the predominancy of my love, *Mat.* 10, 37. 6. By my grieving when he is diſho-

dishonored by my self or others. *Psal.* 51. 4. and 119. 53, 136, 158.

M. *How do you know you have repentance for sin?*

C. Because, 1. My soul groans under it as a burthen heavier to me than my affliction, *Luke* 15. 16. 18, 19, 21. *Matth.* 11. 28. 2. Because I am ashamed of my secret sins before God, that never exposed me to shame amongst men, and loath my self for all, *Ezek.* 6. 31. 3. Because I desire to forsake all sin, even the dearest, *Prov.* 28. 13. 4. Because what I cannot get freed from, I fight against, that sin might never have a peaceable possession in my heart, *Gal.* 5 17.

M. *How do you know the truth of your new obedience?*

C. Because 1. My obedience springs from a new Principle, love to, and fear of God, *Deut.* 10. 12. 2. Is guided by a new rule; not by own will, but the Word of God, *Gal.* 6. 16. And 3. I am at a new end, the glory of God, 1 *Cor.* 10. 31.

M. *But if a man cannot say, he loves God, and say, he hath faith, but yet find he hungers after Christ, and thirsteth for him, may he come to the Lords Table?*

C. Yes, 1. Because assurance is not ne-

neceſſary. 2. Becauſe weak Believers have a right unto it. 3. Becauſe God inviteth thoſe that hunger and thirſt, *Iſa.* 55. 1. *John* 7. 73. 4. Chriſt pronounceth them bleſſed. And 5. Promiſeth that they ſhall be filled, *Mat.* 5 6.

M. *But would it not tend much to your comfort at the Lords Table, to know before you go, that Chriſt died for you in particular?*

C. Yes, becauſe then I might ſay, here is Blood, and it was ſhed for me, *&c.*

M. *How may you know that Chriſt died for you in particular?*

C. 1. If I be one of his people, *Mat.* 1. 21. and this I am, if I be willing to be, to do, to ſuffer what Chriſt would have me, *Pſ.* 101. 3. 2. If I be one of Chriſts friends doing his commands, *John* 15. 13, 14. 3. If I be dead to ſin, *Gal.* 6. 14. 4. If I live to Chriſt, 2 *Cor.* 5. 15. I may conclude he died for me, *Gal.* 2. 26.

M. *If upon ſerious ſearch you find theſe graces wrought in your heart; is it neceſſary you ſhould ſpend ſome time in ſolemn Prayer before you go?*

C. Yes, becauſe 1. I cannot act what grace I have without Gods aſſiſtance, *Joh.* 15. 5 2 The duty is ſolemn and weighty. 3. Though God will give the bleſſings of

the Covenant of Grace, yet he will be ſought unto for them, Ezek. 36. 37.

M. *Is it ſufficient for your worthy receiving that you have found theſe graces in your hearts and prayed to God before you go?*

C. No, but I muſt ſee that my end be right, and that I behave my ſelf as I ought, while I am there.

M. *What is your end in going to the Lords Table?*

C. My end muſt be, 1. To have communion with God. 2 To encreaſe my faith in Chriſt, and love to God. 3. To further my joy in the Holy Ghoſt. 4. My peace of Conſcience. And 5. Hope of eternal Life. 6. To renew my Covenant with God. 7. To quicken me to Obedience. 8. To make me thankful to God for his mercy beſtowed upon me in Chriſt. 9, To get power againſt my ſins. And 10. Eſpecially to remember and ſhew forth the death of Chriſt.

M. *What remembrance muſt this be of the death of Chriſt?*

C. Not an Hiſtorical remembrance of Chriſts death only, for ſo the Devils remember that Chriſt hath died, but ſuch a remembrance that ſhould affect my heart with love to him, deſire after him, joy in him

him, with ſorrow for my ſin that cauſed his death, and whereby I might anſwer all the charges of the Law, the clamours of my conſcience, and the accuſations of the Devil, *Rom.*8.33,34.

M. *Having found the truth of Grace in your heart, and that your end is right, what muſt you do when you are there?*

C. Give all diligence in endeavouring to draw my graces into act.

M. *What are thoſe Graces that you muſt endeavour to excerciſe when you are at the Table of the Lord?*

C. Faith, love to God and Chriſt, ſorrow for ſin, deſires after Chriſt, and thankfulneſs.

M. *What means will you uſe when you are there to exerciſe theſe Graces?*

C. Sometimes I would meditate upon ſuch things as are here offered to my thoughts from this Ordinance, tending thereunto; and ſometimes put up ejaculations unto God, that he would pleaſe to help me.

M. *What would you meditate upon at the Lords Table for this end?*

C. 1. Sometimes I would think upon the love of God and Chriſt. 2. Sometimes upon his wrath and ſeverity againſt Sin? 3. The

3. The hainous nature of sin. 4. The preciousnes of my soul. 5. The sufferings of my Lord. 6. Of my sitting with God in his Kingdom. And 7. The Priviledges *I* am made partaker of in this life by the death of Christ.

M. *What are those Priviledges purchased by the death of Christ, sealed in the Sacrament, the believing thoughts whereof will tend to warm your heart, and act your graces at the Sacrament?*

C. These are, 1. Peace with God, *Rom.* 5 1. *Col.* 1.20, 21. 2. The righteousnes of Christ imputed, 2*Cor.* 5. 21. 3. Pardon of sin, *Eph.* 1. 7. 4. The death of Sin, *Rom* 6. 6. 5. Adoption, *Ephes.* 1. 5. *Gal.* 3. 26. 6 Perseverance, *Phil.* 1. 6. 7. Deliverance from wrath to come, 1 *Thes.* 1.10. 8. Communion with God, 1 *John* 1.3. 9. Hope of Heaven and eternal life, 1 *Pet.* 1. 3,4.

M. *What is there in the Sacrament presented to your senses, that represents these things to your Faith.*

C. Sacramental Elements, and Sacramental Actions.

M. *What are the Sacramental Elements?*

C. Bread and Wine, signifying Christs Body and Blood, *Mat.*26. 26,27.

M. *Is*

M. *Is not the Bread and Wine changed into Chriſts Body and Blood?*

C. No ſurely: For then 1. Chriſts glorious Body now would be ſubject to corruption. 2. Then a finite body can be in Heaven and Earth, and in many places upon the Earth at the ſame time. 3. Then I do not know Bread and Wine, when *I* do ſee it, and taſte it. 4. Then there would be no ſigns of the things ſignified, and ſo this would be no Sacrament. 5. Then a drunkard might eat and drink Chriſts Body and Blood, as well as a true Believer. 6. Then the Miniſter may as ſurely give the things ſignified, as the outward ſigns, where as this is the Gift and Prerogative of God alone, *Luke* 3. 16. 7. Then at the firſt inſtitution there were two Chriſts, one that give, and another that was given. 8. The Cup is ſaid to be the New Teſtament, as well as it is ſaid to be Chriſts Blood, 1 *Cor.* 11.25. But in that there muſt be a Figure, whether Papiſts will or no, and ſo there is in this.

M. *Why then are the outward ſigns graced with the names of the things ſignified?*

C. 1. To ſhew the inſeparate Conjunction of the things ſignified with the outward ſigns, to the worthy Receiver. 2. Be-

cauſe

cauſe of the fit proportion and agreement between the ſigns, and the things ſignified.

M. *Wherein is the agreement betwixt the outward ſigns, and the things ſignified?*

C. In regard, 1. Of the preparations. the Bread might be prepared, the Corn muſt be threſhed in the floor, grown'd in the Mill, baked in the Oven; and that Wine might be prepared, the Grape muſt be cruſhed in the Wine-preſs. So that Chriſt might be a Saviour unto Sinners, he muſt be bruiſed for our ſins, and ſcorched in the Oven of the Fathers wrath, and alone muſt tread the Wine-preſs, *Iſa.* 63.3. 2. In regard of uſefulneſs. Bread is of daily uſe, whatſoever be our other refreſhments; So Chriſt is of daily uſe unto us, whatſoever be our other enjoyments; Bread is the ſtaff of life, and Wine cheareth the heart of man: Such is Chriſt unto our ſouls.

M. *What may you meditate upon when you you ſee that Chriſt ordained both Bread and Wine to be the Signes in this Sacrament?*

C. The plentiful Redemption we have in Chriſt, that from him we might have ſupply for all our wants, compleat nouriſhment; here being Bread that ſatisfies our hunger, and Wine that quencheth our thirſt

M. *What*

M. *What may you meditate upon, when you ſee the Bread and Wine given apart?*

C. That Chriſts Blood was ſeparated from his Body, that we might not be ſeparated from God for ever.

M. *Doth the Cup belong alſo to the people as well as to the Miniſter?*

C. Yes, foraſmuch as Chriſt in the firſt inſtitution, *Mat.* 26. 27. And the Apoſtle afterwards, 1 *Cor.* 11. 25, 26. ſay, *Drink ye all of this.* The ſame that are commanded to eat, are alſo commanded to drink, without difference: And this Sacrament is the communion of Chriſts Blood, as well as his Body, 1 *Cor.* 10.16.

M. *What be the Sacramental actions?*

C. The actions, ſome are of the Miniſter, ſome of the Receivers.

M. *What are the Actions of the Miniſter?*

C. They be four.

M. *Which is the firſt?*

C. He is to take the Bread and Wine into his hands, and to ſeparate them from ordinary bread and wine.

E. What may you meditate upon When you ſee the Miniſter do this?

C. That God in his eternal Purpoſe and Decree, hath ſeparated Chriſt from all other men, to be our Mediator, *Exod.* 12.5. *Heb.* 7.26.

M. *Which*

M. *Which is the ſecond Action of the Miniſter?*

C. He is to bleſs and conſecrate the Bread and Wine by the Word and Prayer.

M. *What may you meditate upon as ſignified by this?*

C. That God in the fulneſs of time ſent his Son into the World, furniſhing him with all gifts needful for a Mediator, *Gal.* 4.4.

M. *What is the third action of the Miniſter?*

C. To break the Bread, and pour out the Wine.

M. *What may you meditate upon when you ſee him do this?*

C. The Paſſions and Sufferings of Chriſt, and all that he endured both in Body and Soul for our ſins, his bleſſed Body being bruiſed, and his precious Blood ſhed, and that his Soul was poured out unto the death *Iſa.*53.5.10.12. *Heb.*9.14.

M. *What is the fourth Action of the Miniſter?*

C. To give and diſtribute the Bread and Wine unto the Receivers.

M. *What may you meditate upon, When you ſee him do this?*

C. That God is giving of his Son, and the Son giving of himſelf, and *r. ally*, though *inviſibly*,

invisibly, dealing forth to every worthy receiver, the benefit of his death, according as he needs.

M. *What be the Sacramental actions of the Receivers?*

C. Two.

M. *Which is the first action of the receiver?*

C. To take the Bread and Wine offered by the Minister.

M. *What may you meditate upon, and do then?*

C. I ought to stretch forth the hand of Faith, and receive Christ and all his benefits, else I play the hypocrite at the Lords Table, before God and the whole Congregation.

M. *Which is the second action of the Receiver?*

C. To eat the Bread, and drink the Wine.

M. *What doth that signifie?*

C. My union unto Christ, and enjoyment of him, my feeding upon Christ by Faith, for the strengthning of the graces of Gods Spirit in my soul.

M. *What must you do after this Sacrament is over?*

C. Consider with my self, if I have received any benefit thereby.

M. *How*

M. *How will you know this?*

C. 1. By the encrcaſe of my faith in Chriſt, and love to God. 2. By my greater hatred unto Sin, and power againſt it. 3. By my longing after the enjoyment of God in Heaven. 4. By my prizing of this Ordinance above my neceſſary food: And 5. By my reſolutions in the ſtrength of Chriſt, to ſuffer for him who died for me.

M. *What muſt you do if you have found good by this Ordinance?*

C. I muſt give God the glory, deſire to come again, and walk ſuteable in your converſation.

M. *How muſt you live that you may walk ſuteably?*

C. I muſt make it my buſineſs to forſake all ſin, and to perform all the duties that God requireth from me.

M. *What if you do not?*

C. I then, 1. Diſhonour Chriſt. 2. Grieve the Spirit. 3. Break my Covenant made and renewed with God. 4. Diſcredit my Profeſſion. 5. Wound my Conſcience. 6. Provoke God to withdraw from me. 7. Shall be guilty of great unthankfulneſs. And 8. Weaken my conſcience when *I* go again.

M. *What*

M. *What if you finde no good by the Sacrament?*

C. I muſt examine what was the cauſe, and be humbled for it, and forſake the ſin, and pray to feel the benefit of it when I am come away, and better prepare my ſelf, and humbly wait upon God therein another time.

A Dialogue between a weak Believer that dares not come to, and a ſtrong Believer that dares not abſent himſelf from the Lords Supper.

Weak Believer. *MY Friend, I am glad I meet with you on ſuch a day as this.*

Strong Believer. I rejoice in your health, and in the mercy vouchſaf'd to us both, that we have one Lords day more to wait upon our God.

W. *I may account it mercy indeed, who have been ſo dull and dead, and out of frame all the week long, and yet uncertain what hee*

taſte

ſtate of my ſoul is; but I pray you whether are you going ſo chearfully?

S. I am going to a Feaſt this day.

W. *Do you ſpend holy time in feaſting?*

S. Yes, in ſuch feaſting as I am a going to.

W. *What Feaſt do you mean?*

S. A Feaſt of fat things, feaſt of Wines on the Lees, fat things full of marrow, of Wines on the Lees well refined.

W. *Who invites you to this Feaſt of which you ſpeak ſuch great things as theſe?*

S. God himſelf doth make this Feaſt, and invites me to it, our Father makes a Banquet for his children.

W. *If God do call you to a Feaſt, the Proviſions ſurely are according to the ſtate of ſo great a King.*

S. Wiſdom hath killed her Beaſts, ſhe hath mingled her Wine, ſhe hath furniſhed her Table, the Oxen and Fatlings are killed and all things are ready: There is Milk for the weak, and Wine for the ſtrong and ſorrowful of heart: there is Bread for the hungry. Water for the thirſty, every thing that is neceſſary or delightful. Indeed it is the Body and Blood of Chriſt, who is both the *Matter* and the *Maſter* of this Feaſt.

W. *Now*

W. *Now I understand you mean the Lords Supper: And I have heard indeed of some that have partaken thereof, that great and precious things are there prepared.*

C. Yes, there are, and methinks I feel my heart to burn within me, while *I* am speaking of them, and the love of him that hath prepared them, and called me unto them.

W. *Surely, you will be much delighted when you are there since your heart is thus raised as you are going to it.*

S. Raised! through the mercy of my God, at this time it is, but sometimes it is not so, but *I* am without a sence and feeling of the love of God, yet then *I* should not dare to absent my self from this holy Supper; for when I am without the sence of the love of God, *I* then endeavour to keep upon my heart, a sence of my duty towards him, and of my wants, to fetch supplies from him by this and other means, as he hath appointed in his Word.

W. *Then if you have the light of Gods countenance or not, you are desirous to be partaking of the Supper of the Lord.*

S. Though *I* have no comfort, *I* would do my duty, yea then my soul doth long, doth thirst and exceedingly desire, that (through

(through the mercy of my God, and merits of my Saviour) *I* may taſte of theſe Proviſions, and feed upon my Lord Redeemer, whoſe Fleſh is meat indeed, and whoſe Blood is drink indeed.

W. *But I pray you what are thoſe Proviſions that are thus prepared, that do thus affect your heart?*

S. What are they! They are rich and coſtly Proviſions; they are free, ſuitable, plentiful, ſufficient, ſelf-nouriſhing, laſting, heart-chearing Proviſions.

W. *Will you not particularize ſome of theſe Proviſions for my better information?*

S. Oh! my ſoul rejoyceth within me.

W. *Lord, how dull am I while he is thus affected?*

S. My ſoul rejoyceth within me while *I* conſider what they be.

W. *What are they?*

S. What! Chriſt and all his priviledges are ready to be exhibited, and ſealed to my ſoul this day.

W. *What priviledges?*

S. Peace with God, pardon of Sin, Righteouſneſs imputed, peace of Conſcience, joy in the Holy Ghoſt, more grace and perſeverance to the end, and at the end eternal life.

W. *Sir*

W. *Shew me the ſuitableneſs of theſe proviſions to your ſoul?*

S. A Saviour is ſutable to a loſt Sinner; pardon, to a guilty ſinner; peace with God, to a ſinner that was an enemie to God; peace of conſcience, to a ſinner under apprehenſions of Gods wrath; juſtification, to a condemned ſinner; cleanſing blood, to a polluted ſinner; comfort, to a dejected ſinner: *Theſe, theſe* are the proviſions which are ſet upon my Fathers Table.

W. *These are great and excellent things indeed, but who are the Gueſts invited to this Feaſt? Wh are thoſe Proviſions for?*

S. For thoſe that are burdened with ſin, and do forſake it; for thoſe that hunger and thirſt after Righteouſneſs; for the children of God; for the Friends and followers of Chriſt; for thoſe that are willing to take him in all his Offices.

W. *But might the poor, and theſe that have money, go unto this Feaſt?*

S. Yes, yes the poor in purſe *might* be welcome, and the poor in ſpirit *ſhall* be welcome; God loves to ſee his Table filled with thoſe that are ſenſible of their wants and ſins, & theſe he will ſatisfie abundantly with the fatneſs of his houſe, and cauſe them

to drink of the rivers of his pleasures, when the full self-righteous Pharisee shall be sent empty away.

W. *This revives my heart if you can make it good.*

S. The mouth of the Lord hath spoken it, and therefore you may not doubt thereof. He is most earnest with the hungry and thirsty to come, *Isaiah* 55. 1. *He, every one that thirsteth come ye to the waters. and he that hath no money; come ye buy and eat, yea, come, buy wine and milk without money and without price.* And the Son calleth such, *Joh.*7. 37. *In the last day, that great day of the feast, Jesus stood and cryed, saying, if any man thirst let him come unto me and drink.* And the Spirit called such, *Rev.*22. 17. *And the Spirit and the Bride say, come, and let him that heareth say, come; and let him that is athirst come, and whosoever will, let him drink of the waters of life freely.* And the *Ministers of God* are still sent to call such, *Luke.* 14. 21.——*The Master of the house said to his servant, go out quickly into the streets and lanes of the City, and bring in hither the poor and the maimed, and the halt, and the blind,* Vers. 23. *And the Lord said unto the servant, go out into the high-ways* (where poor men are wont

wont to beg) *and hedges* (where poor men are wont to work) *and compel them to come in, that my house may be filled.*

W. *And do these Scriptures encourage you to frequent this Ordinance?*

S. Yes: And because the same God that commandeth me to pray, commands me to receive, and hath given me hopes that I shall be partaker of the benefits thereof, I am bound to wait upon the Lord therein.

W. *What do you hope to be partaker of, by going to this Ordinance?*

S. I hope to have my heart enflamed with love to God, and desires after Christ; to have my Saviour more endeared to my soul; my heart softned, my sins subdued, my faith strengthened, my evidences cleared, and my soul assured of eternal life.

W. *What reason have you to hope that you shall have these advantages, by going to the Lords Supper?*

S. Not for any worth in me; but God is pleased to give these things freely for the sake of Christ, to those that in obedience to his command, in a right manner, and for a right end, do make conscience of this duty.

W. *What course have you taken befor*

ha d, that you have ſuch hopes of ſuch benefits by this Ordinance?

S. I do not wont to declare what my ſecret duties are, but if it might be for the edifying of your ſoul, I ſhall not be unwilling to acquaint you.

W. *I pray you do, for I do ſtand in need of help from others more experienced in holy duties.*

S. I cannot ſay I am more experienced; but this I did, I ſeriouſly ſearched my heart to find the truth of Grace, my intereſt in Chriſt, my right unto this Ordinance, to find out my ſins, and have renewed my repentance for them; my wants, and have begged of God, as earneſtly as I could, that I might be ſupplied at his Table, and for his ſtrength to diſcharge this duty to his glory and my own comfort.

W. *O happy man! that have theſe proviſions prepared for you, and can go with this delight and holy confidence to partake of them.*

S. You alſo may draw near unto this Table of the Lord, and have a ſhare of theſe Goſpel-benefits, and be aſſured of them.

W. *I! alas! Alas you know not what I am, what I have been; I never did, I do not dare to meddle with the Blood of Chriſt in this Ordinance.*

S. You

S. You may come and eat of this bread, and drink of this cup.

W. *What I! shall a Dog eat of the Childrens bread? I dare not do it.*

S. You must, you sin if you neglect it.

W. *Sin! that I would not, that is it that maketh me absent from it, because I would not* sin *against the blood of Christ; But why do you say, I sin if I do not come?*

S. Because you live in the neglect of a plain commanded duty; it is a slighting of a special token of the love of your dying Lord.

W. *My Lord?*

S. It is a neglecting of the Seal of the Covenant of grace; it is hypocrisie to complain of the hardness of your heart, and yet will not use the means to have it softned; and of the power of your sin, and will not use the means to have it weakened.

W. *I never knew any under my doubts and fears, that went to this Ordinance, and found good thereby.*

S. Not so, for I my self was long under the same doubt and fears; and I know my heart was as bad as yours can be; but when I was willing to forsake my sin, and close with Christ; sense of duty, fear of

ſin, if I did not, moved me to the uſe thereof, and there God reſolved my doubts, and removed my fears, and made it profitable to my Soul, for my comfort and encreaſe of grace.

VV. *But it would be ſin to me to go? for that which is a duty, and would be food unto another, might be a ſin and poyſon unto me, becauſe I am not fit for ſuch an Ordinance.*

S. If you be not fit, that alſo is your ſin.

W. *Then my caſe is miſerable indeed; if I do not come, I ſin; and if I be unfit and come, I ſin. Ah Lord! am I in this neceſſity of ſinning? Oh tell me then what I muſt do?*

S. You muſt not abide in that condition, wherein you are unfit for the Supper of the Lord, but fit your ſelf and come.

W. *Alas! who will pity my pining Soul, that hath food before it, and yet unworthy to meddle with it?*

S. A Legal worthineſs you cannot have, neither doth God expect it at your hands; but an Evangelical worthineſs you may have.

W. *I would fain know what I may do in reference to this Ordinance; I pray you tell me, when is a perſon ſaid to be worthy in a Goſpel ſenſe?*

S. When he is cloathed with the righteouſneſs

teouſneſs of Chriſt, hath grace infuſed into his ſoul, and doth act it at the Lords Supper, he doth worthily receive.

W. *Then I perceive that a man might be a ſinner, and yet a worthy receiver.*

S Yes.

VV. *What a great Sinner too!*

S. Yes, he may.

VV. *This is ſome ſupport to my fainting ſoul: But yet my ſoul is caſt down within me, for I doubt I am not one of thoſe ſinners that you do mean.*

S. It grieves me to ſee you in this diſtreſs of Spirit. I am perſwaded if you would go unto this Ordinance, you would in time hear God ſpeaking peace and comfort to your ſoul.

VV. *My deſires and my fears are ſuch, I know not which exceeds. Fain I would, but I dare not, It is grief unto my ſoul, when I ſee the children of God approach unto their Maſters Table, and I abſent my ſelf, as though not of his family; but I am ſuch a ſinner, that I dare not go.*

S. VVhy, what a ſinner are you?

VV. *I am the chiefeſt of ſinners, ſhould I therefore go?*

S. So was S. *Paul* in his own eſteem yet ſuch Chriſt came to ſave, 1 *Tim.* 1. 16.

Gods mercy and promiſe, Chriſts merits are as great, yea, greater then your ſins, *Pſal.* 103. 11. *Matth.* 12. 31. You have not been a greater Sinner then *Adam*, or *Manaſſeh*, 2 *Chron.* 33. 1. to 14. or *Mary Magdalene* *Luke* 7. 37, 39. Or at leaſt you have not committed more ſins then all theſe: if you have, yet you have not committed more ſins, than all the ſins of all the Elect of God, in all ages of the world amount unto: And hath, and will God pardon theſe? And are your ſins yet too great for pardoning mercy?

W. *O wonderful! I ſee it is not the greatneſs, or the number of ſinners abominations that ſhall keep mercy from him; but theſe had their hearts of ſtone turned into hearts of fleſh. but my heart is hard, and like an Adamant, and it ſhould be a broken heart, that ſhould beh ld a broken Chriſt in the Sacrament. But this I want*

S. Senſe of hardneſs of heart is ſome degree of ſoftneſs of heart, *Iſa* 63.17. *Pharaoh* complained of his judgements, not of the hardneſs of his heart. You are ſenſible, and do grieve for the hardneſs of your heart, or you do not; if you do not, why then do you complain? If you do, your hardneſs is not the hardneſs that there is

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in Reprobates, but such as may be, and is in the people of God: And this Sacrament is a means to have it softned.

W. *This doth a little help me, I pray you proceed to discover what things do difference hardness in a child of God, from the hardness that is in a wicked man.*

S. Sense of sin, and of Gods dishonor; a judging of your self for sin, and unfeigned turning from sin, earnest prayers for softning grace, a rolling your self upon Christ, tenderness of Conscience, and holy fear of sinning against God; holy care to please him, teachableness of heart, an holy restlessness till you have Christ, do distinguish your hardness from the hardness of heart in a wicked man.

W. *How else?*

S. Your hardness is occasional, not constant; the hardness of a Reprobate is like the hardness of such stones, that are harder by the heat of the Sun; but your hardness is like the hardness of ice, that when the Sun doth shine upon it, it is melted and dissolved.

W. *But if I had a heart of flesh, I do not think there would be so much hardness remaining in me more than others.*

S. God cures the hardness of his peo-

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ple's heart in their Converſion, effectually; in Sanctification gradually; and at their Diſſolution, perfectly, but not till then.

W. *This proves my hardneſs to be more than the hardneſs of God's people, becauſe I mourn not for my ſins as they do, nor can I be ſo deeply humbled for it; and what ſhou'd I do at the Sacrament, if I cannot mourn for ſin?*

S. Imitate thoſe that mourn for ſin; but you conclude not right, that you mourn not *truly*, nor at all, becauſe you mourn not *gradually*, or as much as others do. The Word of God, and not the attainments of others, muſt be the rule by which you ought to judge of the truth of your mourning for ſin. Beſides, if you do not mourn directly, you mourn reflexively, you mourn that you cannot mourn, and you pray that you may mourn. Beſides, it is not your tears that can juſtifie you in the ſight of God; for if you could mourn more than any, yet you muſt be juſtified freely by the blood of Chriſt, and ſo you will when you mourn truly, though leſs than ſom others do.

W. *If it be ſo, then tell me when my mourning for ſin is right, and is the mourning of a true penitent?*

S. When

S. When you mourn for ſin as ſin; for all ſin, becauſe it is againſt God, *Pſal.* 51.4. is an evil greater then any affliction, *Rom.* 7. 24. *Paul* never cryed out for the evil of affliction, as he did for the evil of ſin: when you rejoyce in the Law of God, that doth diſcover it, and bleſs God he ever wrote it, and that you ever knew it, *Rom.* 7. 12. when your mourning for ſin makes you loath it, and leave it, and prize Chriſt, and haſten to him, to cloſe with him.

W. *This I fear, that my mourning for my ſin ariſeth from the fear of hell.*

S. You may quicken your heart to mourn for ſin, from the torments of Hell, that it hath deſerved; but this is not the principal ground of your mourning appears, becauſe you can mourn and grieve for other mens ſin, as wel as for your own: And when you have no thoughts of Hell, and when you have greateſt perſwaſions of Gods mercy to you, in ſaving you from wrath to come, you mourn moſt; and that you mourn for the power and filth of ſin, as for your miſery thereby, and are willing to accept of Chriſt for your Lord, as well as for your Saviour.

W.

W. *I do not deny it to be thus with me that I am willing to accept of Christ upon any terms.* Lord, a Christ upon any terms. *But I fear Christ is not willing to give himself, nor God willing to give his Son to such a one as I; and what should I do at the Sacrament, if Christ were not willing to give himself, and his benefits unto me?*

S. This is the language of your unbelief.

W. *I have enough of that.*

S. For it is impossible you should be willing to receive Christ, if Christ were not willing to give himself to you,

W. *Indeed!*

S. For you could not be willing, if Christ had not first been willing: and it is the intollerable pride of your heart, to think you can be more willing to be, and receive good, then God and Christ is to give and make you good. Besides, then such a one may come, and plead at the last day, Lord, I am not damned because I was not willing to accept of Christ, but because thou wouldest not give Christ to me, when I was willing to receive him.

W. *Truly I think there shall be no such plea at the day of judgment.*

S. Then

S. Then your condition is good, if you be willing: for if you be willing to receive Christ, and God be willing to give him unto you, you have him, and yet will you not go to commemorate his death?

W. O Lord, what strange conviction is this! surely I had Christ, and did not know it: I was happy, and did not perceive it. But alas! no sooner did I perceive a little light to shine into my soul, but it is clouded; for my heart is deceitful, and I may think I am willing when I am not.

S. Then I do discern you will now suspect, that you your self are not willing rather then that God is not willing, and so you have more reason to do; but though your heart be so deceitful, that you cannot understand all the particulars, sinful actings of your heart, yet by serious search and prayer unto God, you may know what it is that you do love, desire, and chuse above all things in the world, and what is the general bent and inclination of your heart and will.

W. I do not know my heart.

S. What would you ask of God, if he should say, ask any one thing, and thou shalt have it.

W. Christ, I think; but still I am afraid

I shall

leſt this ſhould be from love unto my ſelf, and not unto the perſon of Chriſt.

S. An holy ſelf-love you ought to have, and that is not inconſiſtent with predominant love to the perſon of Chriſt.

W. *How may I know it is holy ſelf-love (that God approveth of) that moves me to be willing to accept of Chriſt.*

S. If you deſire Chriſt to make you holy, as well as to make you happy, and to free you from the power and dominion, as well as from the puniſhment and damnation of your ſin ---

VV. *If there were no hell, yet I would not ſin againſt the Lord.*

S. You have made an anſwer to your own enquiry.

VV. *But if I had been unwilling to accept of Chriſt, to take down the power of ſin, it would not have been ſo ſtrong as yet it is, and the power of ſin makes me queſtion the truth of grace.*

S. Strength of ſin might argue weakneſs of grace, but not the nullity of it, becauſe it might rage, when it doth not reign.

W. *That I would know, for if ſin reign, you will ſay, I muſt not go.*

S. True, but if you can ſay with Saint *Paul,*

Paul, Rom. 7. 15. *That which I do, I allow not: for what I would, that do I not; but what I hate, that do I* Verſ. 19. *For the good that I would, I do not; but the evil which I would not, that I do.* You may then conclude with him, *v.* 20. *Now if I do that which I would not, it is no more I that do it, but ſin that dwelleth* (he ſaith not reigneth) *in me*: And if it rage when it doth not reign, you have the more need to go unto the Lords Supper, that ſin this uſurping Tyrant (not your acknowledged Lord) might be taken down.

W. *But ſin hath great power in my thoughts, for not only vain, but blaſphemous thoughts come frequently crowding into my mind, and I cannot ſometimes remove them.*

S. That they have power over your thoughts is your ſin, but that they have not ſuch power over your will, that proves your grace; for you *would* remove them when you *cannot:* and whether they be injected by the Devil, or do ariſe from your own heart, if grieved for, groaned under, and ſtriven againſt, it is no otherwiſe with you, then with many others of Gods deareſt children.

VV. *I have long neglected Chriſt, now it is too late, to what end then ſhould I go unto this Ordinance.*

S. VVho

S. Who told you it was too late? where do you read it? The damned in Hell might say it is too late, but not you, that would have him if you could, and may have him if you will: and have him indeed, because you are willing. And it is not what you have been, but what you are, and would be, that you must judge your state by.

W. *But if the day of grace be past with me, and the door of mercy shut against me, it is too late, how then should I be sealed in this Ordinance unto the day of Redemption?*

S. The day of grace is not past with him, that would fain have grace above all earthly riches, nor is the door of mercy shut against him, that doth set open the door of his heart for Christ the King of glory to enter in: and doth importunately pray for the fruits of the Spirit.

W. *But alas! I cannot pray, how then should I receive?*

S. Though you cannot *word* your desires, yet you can cry to God, and nothing will still you but a Christ. As the Infant cannot ask, yet crieth for the Breast. Some might utter words in prayer, and not pray; and you might want words, and yet pray fervently, acceptably unto God; for

prayer

Prayer doth not conſiſt in the exerciſe of Parts, memory, *&c.* but of grace.

W. *I cannot cry to God, my eyes are dry, and cannot drop a tear ſometimes, when i am confeſſing my ſins, though ſo many and ſo hainous; When others can ſhed many tears for one ſin, I cannot ſhed one tear for many ſins.*

S. It is ſo with you but ſometimes. Beſides, as there may be tears in eyes, when there is no ſorrow in the heart; ſo when your eye is dry, your heart may grieve. An hypocrite, as he may have more words, ſo he may have more tears in prayer, then a true child of God.

W. *How then may* I *judge of my prayers, when* I *want thoſe outward ſigns of ſorrow, &c.*

S. By your inward frame of heart; when you cannot ſhed a tear, you feel your heart burdned with, and riſing in hatred againſt your ſin; and when you beg for Chriſt and grace, you find your heart *ſincerely* reaching forth after both Chriſt and grace.

W. *I do pray indeed, and hear, that* I *may have Chriſt, but* I *doubt all is in hypocriſie: and that all my duties are the ſervices of an hypocrite: and what did* Judas *get by eating with Chriſt?*

S. If

S. If you delight to do a duty ſo, that no man might know that you do it, and that when you be with others in holy Ordinances, you find you had rather be affected, and not ſeem to be ſo to others, then ſeem to be affected, and not be ſo before God, where is your hypocriſie? Beſides, if you do your duties from a right principle, love to, and fear of God, in a right manner, *viz.* Humbly, believingly, fervently, in the name of Chriſt, and for a right end, that you may glorifie God, have commnnion with him, be made more like unto him, that you may have more love to him, and more power and ſtrength againſt your ſin, you are ſincere, and not an hypocrite in your duties.

W. *But ſometimes I find a ſecret contentment in my heart, that men take notice of the outward ſigns of inward affections, and that when the outward ſigns are more than my inward affections; Is not that hypocriſie?*

S. Yes, it is, and much to be lamented and oppoſed: Mourn ſo if you can, that none but God might perceive it, except when it might be more for the glory of God, and the edification of another, that your mourning ſhould be manifeſted rather than concealed.

W. *May*

W. *May ſuch a duty then be accepted of God, that is done in ſuch hypocriſie?*

S. Such a hypocrite a ſincere Chriſtian may ſometimes be, a dis; for as there is ſomething of unbelief in one that hath faith in Chriſt, and ſomething of pride in one that is humble, *&c.* ſo there is ſomething of hypocriſie in every one that is ſincere; for in nothing are we perfect as to degrees, while in this life: Therefore as you muſt not conclude, that your prayers and duties are not accepted of God, becauſe there are ſome actings of unbelief and pride in them; ſo neither becauſe there is ſomething of hypocriſie mingled with them, when (as is ſaid) your principle, and manner, and end, in the main be right:

W. *I doubt whether the principle of my duties be to love God, or onely a natural conſcience: And if I ſhould go to the Sacrament, and not from a principle of love, God would not be pleaſed with me.*

S. And I pray you take heed that at no time you do abſent your ſelf from duty, againſt the dictates of a ſanctified enlightned conſcience.

W. *I pray to God I may not; but ſpeak unto my doubts.*

S. You

S. You may perform duty from a principle of love, when it is not from a ſenſe of love. When a natural conſcience is the principle, it puts you upon the duty, but gives you no ſtrength to perform the duty; but the Spirit of God doth both

Natural conſcience is ſatisfied, if the duty be done: but you are not ſatisfied, except God be injoyned in the duty. Natural conſcience put on to duty in time of temporal, or for fear of eternal puniſhments, but you pray, *&c.* that you may pleaſe God, have communion with him, and be delivered from the filth and power of ſin. When natural conſcience only is the principle, a duty is done with much backwardneſs of heart, conſcience heals and dragges the ſinner to his knees; but you love it, and delight in duty, or are grieved if you do not. When natural conſcience only is the principle, if a man can get an excuſe which will ſilence conſcience, the duty with gladneſs is omitted; but if you are kept (though by lawful cauſe) from a duty, it is ſome grief and trouble to your Soul; and nothing but what is weighty, judged by you to be a duty alſo, ſhall divert you from the Ordinances of God. Are you not yet ſatisfied

in

in this that you may go unto the Lords Supper?

W. *I have proposed to you the chiefest grounds of my doubts, and fears, and for the present, in some measure, have some hopes, that God hath done some special work upon my heart.*

S. Then I hope you will make conscience of this dutie, that it may be promoted, and carried on in your soul.

W. *I shall further consider of what you have said, and shall beg of God his holy Spirit, that I may know the things which are freely given (if given) to me of God: and if I shall by further searching of my heart, and prayer unto God, be convinced that it is my duty, I will no more absent my self.*

S. I should rejoyce to go see you there.

W. *But I find my heart is too slight and carelesse in what I know to be my duty, I would therefore understand how I may get my heart to be diligent and serious in preparing for it.*

S. When you are to go unto this Ordinance, endeavour to confess your sins, and to pray for pardon, and for Christ and Grace, as earnestly as you would do if you were then to die: Prepare as you would do if Christ himself were to deliver

it

it to you; as if a man could look into your heart; as if God ſhould ſtrike you dead with the bread in your mouth, or with the cup in your hand, if you come unworthily; as if it were the laſt time you ſhould receive it, and go and ſtand at Gods Tribunal when you have done; as if a ſoul that hath been damned for prophaning of the Blood of Chriſt, ſhould come unto you, and tell you what he is ſuffering in Hell for this ſin: as if Chriſt ſhould call to you from Heaven, and mark you out, and make you known if you come unprepredly, [*ſee Page 72. &c.*] but this is not to discourage you from the duty, but to quicken your heart to greater diligence in order thereunto.

W. *How then muſt I prepare my ſelf?*

S. For this *I* refer you to the Book it ſelf, [*Page 88, &c*] and to the former Dialogue.

W. *I ſhall not then any longer keep you from your other buſineſſes.*

S. The God of Heaven guide you in this work, and ſmile upon your ſoul, when you ſhall be preſent at his Table.

A Dialogue between one Believer *that hath Aſſurance, and another that hath Hopes, and another that is under Doubtings of the Love of God, and of good by the Sacrament, as they come away from the Lords Table.*

Aſſur. WAs not this he that came from *Edom* with died garments from *Bozrah*, whom we have ſeen glorious in his Apparel, travelling in the greatneſs of his ſtrength, mighty to ſave us from our ſins, that were mighty to condemn us.

Hope. This is he, who being red in his apparel, having his garments died with blood, with his own blood, with his own heart-blood, doth ſave us from our ſcarlet crimſon ſins.

A. Was not this he whom *Judas* did betray, whom *Peter* did deny, whom all forſook, whom the Jews did crucifie, whom the Souldiers pierced, that ſuffered

ſo

ſo much from men, and from Devils, and from God himſelf?

A. This is He, who (I truſt) was delivered for our offences, and was raiſed again for our juſtification. This is He who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a Servant, and was made in the likeneſs of man; and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs.

Doubt. Certainly this was a righteous man, the Son of God, willing and able to ſave to the uttermoſt, all thoſe that come unto God by him; who once dyed upon the Croſs, but ever lives to make interceſſion for them.

H. We have ſeen the Prince of Life did dye, the Lord of glory expoſed to open ſhame; we have ſeen his Blood ſtreaming down, and through the holes made in his ſide have looked into his heart; what did you ſee in his bleſſed heart?

A. I ſaw a ſight of Love, a fire, a flame of Love. When for our ſins I ſaw his blood flowing from his heart, I ſaw Love ſtill abiding there; my Lord would part with

with his moſt precious blood, but not with his Love unto his people: I ſaw, I was not only engraven upon the palms of his hands, or ſet as a ſeal upon his arm, but I was pourtrayed upon his heart. The High-Prieſt that was a type of Chriſt, did bear the names of the twelve Tribes of *Iſrael* in the breaſt-plate, in, or upon twelve precious ſtones; but I did ſee, that our great High-prieſt doth bear the names of his Elect engraven in his precious heart: and when I did read my name amongſt the reſt, what joy and comfort filled my Soul, I am not able to expreſs; his love was ſtronger then death the coals thereof were as coals of fire, which had a moſt vehement flame; and me-thoughts, when I drew near unto it, I felt my heart begin to warm. All the waters of affliction, and ſufferings, and ſorrows which he endured, could not quench his love; for he was reſolved to ranſom and redeem all that were given to him of the Father.

H. And do not the thoughts of this blood that was ſhed, and of the vertue and efficacy thereof, exceedingly delight your ſoul?

A. When I conſider that this blood

which was ſhed upon the Croſs, is pleading for me in Heaven, that by this blood, God is reconciled, Sin expiated, Death and the Devil conquered; it makes me to cry out, Never Love like this! never any like to this!

H. In this God manifeſted his Love unto us, that he ſent his only begotten Son into the World, to die, that we might live through him.

A. Herein God commendeth his Love to us, that while we were yet Sinners, Chriſt dyed for us; and this Love of God unto my Soul it is ſweet, it is exceeding ſweet, beyond the ſweetneſs of the honey, or the honey-comb.

H. His Love is better then wine: A bundle of myrrhe is my Beloved unto me, he ſhall lie all night betwixt my breaſts.

A. As the Apple-tree among the trees of the Wood, ſo is my beloved among the Sons: I ſate down under his ſhadow, with great delight, and his fruit was ſweet unto my taſte; he brought me to the banquetting houſe, and his banner over me was Love.

D. O ſtay me with Flaggons, comfort me with Apples; for I am ſick of Love!

A. Thou

A. Thou haſt raviſhed my heart, my Lord, my Saviour, thou haſt raviſhed my heart, while, with an eye of Faith; I have ſeen thy blood ſtreaming from thy heart to waſh me from my ſins.

D. With what admiring thoughts of the Love of God, do theſe come away from the Supper of the Lord!

A. Oh the height, the Depth, the length, the breadth of the love of God! we know it, we know it; and yet indeed it paſſeth knowledge.

H. By the death and reſurrection of this crucified Lord, we have a lively hope of an incorruptible Crown; he was crowned with Thorns, that we might have a Crown of Glory.

D. O Lord, how dull and dead am I, who have been there, where theſe have been, but have not found what they have found!

H. Why do you weep?

A. Do you weep for joy, or grief?

D. Who can but weep, when God doth frown! you may ſay, his loving kindneſs is better then life, and I can ſay, his frowns are worſe then death.

H. Did you not find Chriſt attempting to get into your heart; to come

down from the Croſs into your heart?

D. He knockt indeed; but I was ſleeping.

H. Did you find no ſtirrings of affections, when Chriſts hand was upon the flock, and put his hand into the hole of the door of your heart?

D. He put in his hand by the hole of the door, and my bowels were moved for him.

H. Why did you not ſet open then the everlaſting gates of your Soul, that this King of glory might have entred in?

D. I roſe up, to open to him, whom I deſire to love, and my hands dropped with myrrhe, and my fingers with ſweet ſmelling myrrhe, upon the handles of the Lock.

H. How was it then you miſſed of him?

D. At firſt, I was not heedfull to let him in, whereby I grieved him, when I made him ſtand without; afterwards I roſe to open to him, whom I would love, but he had withdrawn himſelf; woe is me, he was withdrawn: my Soul failed when he ſpake: I ſought him in every part of the duty afterwards, but I could not find him; I called after him, but he gave me no anſwer.

A. O Lord, what am I? a vile and worthleſs Sinner, that thou revealeſt thy heart and love to me, when it is ſecret unto others.

H. I began to be dejected, when I ſaw how ſhort I came of your joy and comfort, but when I ſee his doubts and fears, I bleſs the Lord, who hath given me ſome hopes of his favour and his love.

D. How is it that you come away with ſuch hopes of mercy to your Soul?

H. When I knew my ſin and miſery, and the mercy of God to poor Sinners, through the merits of his Son; when I did read Gods invitations and commands, that I ſhould come to Chriſt, and promiſes of pardon, if I did, and in the Sacrament have ſeen God ſetting to his ſeal, I willingly caſt away my ſins, and caſt my ſelf down at the foot of mercy, reſting upon the merits of Chriſt; I did, and do hope that God will not caſt away my Soul from him, nor exclude me from his Kingdome.

D. Then you have not yet got aſſurance of the Love of God, nor a full perſwaſion of Gods mercy in the pardon of your ſins, and ſalvation of your Soul?

H. No; becauſe, though I do not

queſtion, the truth of Gods promiſes, nor his willingneſs to receive repenting Sinners, yet I am not without doubts and jealouſies of the truth of my Faith, Repentance, &c.

D. And yet you can hope for Heaven?

H. Yes, becauſe it is pleaſing unto God, that we ſhould truſt him, when we are not ſure of our intereſt in him, and to ſee Sinners hoping in his mercy.

A. And yet do you hope, your hope is true?

H. Yes, becauſe I find it puts me on to purifie my heart.

D. And how is it that you come away with ſuch aſſurance of the Love of God, and eternal life?

A. When I had found the truth of my Faith in Chriſt, love to God, and hatred unto Sin, and the promiſes that God had made to ſuch in Chriſt, I did, and do believe, that as ſurely as I did eat the bread, and drink the wine; ſo ſurely hath God pardoned my ſins, and will ſave my Soul.

D. And doth this alone give you this evidence of your title to his Kingdom, and fill you with this joy?

A. No, but moreover I did find the Spirit of God, bearing witneſs to and with my

my Spirit, that it was thus with me; and oh how ſweet was Chriſt then to my Soul!

D. When did you find your heart thus raiſed in the apprehenſions of Gods Love to you?

A. When I ſaw the bread broken, and heard the Miniſter ſay, thus was Chriſts body broken for you; and ſaw him pour out the wine, and heard him ſay, This was the blood of Chriſt ſhed for you; and when he did diſtribute both, and I did take and eat, did take and drink, I did believe that God was really, though inviſibly, dealing forth his Son, and all his benefits to me, as well as unto others; and I was enabled to apply him particularly to my ſelf, and take him as my own: then, oh then my heart was warmed with love, and filled with joy.

D. when elſe?

A. When the Congregations was ſinging forth the praiſes of the Lord, my Soul being ſatisfied as with marrow and fatneſs, my mouth, my heart, my all, did praiſe him; and now my love, my faith, my joy, my ſorrow for my ſin, were ſtirring in my heart.

D. And how do you know that this is

true and ſpiritual joy, and not ſuch which an hypocrite might have at the Table of the Lord?

A. Becauſe I find it doth engage me to inward and univerſal holineſs, inflames my heart with love to God and Chriſt, increaſed my hatred to my ſin, and makes me more watchful againſt it; and makes my ſoul to long after full, and perfect enjoyment of God in glory.

D. I am glad, and do rejoyce in your mercy, while I muſt bewaile my own unprofitableneſs, even at the Table of the Lord, I muſt go home and eat my bread with a ſorrowfull heart, and mingle my drink with tears, while you can go and eat your bread with a cheerful ſpirit.

A. Nay, but go and examine your Soul, what good and benefit you have received by this Ordinance, and give to God the glory of it.

D. Might one that hath not got aſſurance of the Love of God, nor been filled with joy, conclude he hath got good by the Lords Supper?

H. Yes or elſe I muſt go home, and weep for this as well as you.

D. How doth that appear?

H. Becauſe God doth work variouſly upon

upon divers persons, and variously upon the same person at diverse times. Sometimes he breaks the heart for sin, and reserves his comforts for another time: if you do not find your heart inflamed with love, and filled with joy, yet if you do find your heart to rise more in hatred unto sin, and to be grieved for it, and more resolve and watch against it; you have received benefit by this Ordinance.

D. Then I must take heed of the stratagems of the Devil, that, as he might not cause me to conclude, I have that which I have not; so neither to deny that I have not that, which through mercy, God hath given to me.

H. That will be your wisdom, because it will be your way to get more from God, by being thankful for a little: God will another time give you peace and comfort if now you will give him thanks, that you have wept for your sin, and been grieved for the same.

D. O Lord, my heart begins to warm, I think the Sacrament may work, and affect my heart, after I am come away, though I was dull, when I was there.

A. So it may, and so I have sometimes found it, though to day God hath wonderfully

derfully ſmiled upon ſuch a vile unworthy Sinner as I am.

H. I would adviſe you to take heed, that you do not conclude, that you have no benefit at all, becauſe you have not ſo much as you ſee other Chriſtians to have; or that you have it not in that particular; or kind, that you looked for? or though you did not ſenſibly perceive it in the very act of Receiving.

D. But what may be the cauſe that I found no more of God in the time of this Ordinance?

H. It way be you were too ſlight in your preparations for this duty; or if enlarged in them you truſted too much to them, and leſs to Chriſt, then you ſhould have done; or were not watchful in the time of the Ordinance, or do too much favour ſome peculiar ſin; and God withholds what you expected; that you might mend that with which be is offended.

D. This will be mercy, if I miſſed of comfort, that I may have leſs of ſin: and ſhall deſire of the Lord that I may find ſome good by the Ordinance, and your diſcourſe: now I do go in.

A. Stay, one word more, and that is that we all remember the obligations that do

do lie upon us, to walk ſuitable to the priviledges we are made partakers of by the death of Chriſt.

H. That is well remembred, for we are apt to forget to make returns to God, when we have received great things from him.

D. That will do well, for then, it may be, I might feel more the efficacy of this Ordinance, then yet I have done.

A. Yes you may, and therefore let us all conſider, and bear it upon our hearts, where we have been this day, and how we have renewed our Covenant with God, and that his Vows are upon us, and his eyes, to obſerve how we ſhall walk, and live, after we have had, or do hope for peace and joy from him: and that we watch each other, that where any of us fail, the other may reprove in love, and reſtore him with a Spirit of meekneſs.

H. all this will be needful.

A. The Lord enable us by his grace to diſcharge what God commands, that we may expect what he doth promiſe in his word, and hath ſealed to us in his Sacrament.

FINIS.